آپ بیتی

Volume 4

Autobiography

Kutbul Aktaab Shaikhul Hadith Hazrat Maulana Muhammad Zakariyya Kandhlawi (Rahmatullah Alayhi)

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FOREWORD

We begin by praising Allah and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad Sallallahu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creatures, Hazrat Muhammadur Rasulullah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the Day of Reckoning.

Aap Beti consists of 7 volumes. This publication containing volumes 4 & 5, is the second in the series. It has been so divided for the sake of expediency, as it contains a great deal about Tasawwuf and the lives of the Elders. This is very relevant for all of us in our quest to be true and obedient servants of Allah and in following the mubarak Sunnat of Allah's beloved Rasul Sallallahu Alayhi Wasallam, but moreso for those treading the path of 'Sulook' or 'Tasawwuf' (i.e. in terms of advises on spiritual reformation of evils).

In the translation of this momentous kitab, we have at times sacrificed 'English' correctness and fluency to give a more true 'flavour and richness' of the respected authors intent and writings. This problem is further intensified by the incapacity of the English language to accommodate the richness of Urdu.

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors. If you read with an open mind, searching for spiritual advices, you are sure to find within these pages countless gems of 'Naseehat' which will be a guide on your journey towards the Love of Allah.

Remember this is an overview of the lifestyle of a truly great servant of Allah, Qutbul Aqtaab, Hazrat Sheikhul Hadith, Maulana Muhammad Zakariyya Saheb Rahmatullah Alayh as described by himself. This is sufficient reason to gain spiritual benefit, blessings and Divine Light (Noor) from Allah Ta'ala, if the correct intention is made whenever reading this book.

We make dua to Allah Ta'ala to grant Hazrat Sheikhul Hadith (Rahmatullah Alayh) abundant reward for his life-long service to Islam. May Allah Ta'ala also accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. Ameen.

September, 1995
Lenasia
SOUTH AFRICA

AAP BETI
VOLUME 4

APPRECIATION OF ALLAH'S FAVOURS

In the second volume of this book, many of the favours of Allah Ta'ala during the early part of my life and His grace upon me have already been mentioned. I mentioned that when I was two and half years old we moved from Kandhla to Gangoh. This was in the era of Hazrat Gangohi (Rahmatullah Alayh).

Hazrat Gangohi (Rahmatullah Alayh) gave a lot spiritual attention (Tawajjuh) to my father, who was his special attendant, the writer of Hazrat's letters and also his room companion. All of Hazrat's attendants treated him with great respect.

Just outside the Khanqah there was a sweetmeat shop. The name of the owner was Abbu. He took me like his own son. Whenever I passed him seated on the shoulders of Sayed Ahmed Saheb, he used to come with a few pieces of mithai and calling me 'Beta, Beta' would place the mithai in my hands. My hands could hardly hold all the mithai. Maulana Sayed Ahmed Saheb would take it from me and feed me piece by piece over his shoulders as we walked along.

In Gangoh there used to be a weekly market-fair which is even held till now. Many shopkeepers from far and wide used to come with their goods to sell and would also visit Hazrat Gangohi. One of Hazrat's most devoted attendants from Burdat, Haji Maulana Baksh used to have a shoe stall. He used to come every week and always tried to persuade me to accept a pair of shoes from him. My shoes were in perfectly good condition, therefore my father would refuse to accept. The result was that I

used to cut my shoes with a knife and soak them in water just to be able to get a new pair.

This humble servant has seen five eras of Elders. All these Elders of all these eras in spite of noticing my sins and iniquities increased their favours upon me. The first era was the era of Hazrat Gangohi. The second era is that of his most prominent Khalifas, namely: Hazrat Saharanpuri, Hazrat Sheikhul Hind and Hazrat Raipuri. The third is the era of my uncle Maulana Muhammad Ilyaas and his contemporaries. The fourth is the era of Hazrat Maulana Yusuf Saheb and his contemporaries. The fifth is the era of Maulana Inaamul Hasan (may Allah increase his fruitful efforts - Aameen). As to the principal-ship and administration of the Madressa I also lived through four eras. The very first was the era when Hazrat Saharanpuri was in command. The second was the era of Maulana Abdul Lateef Saheb. The third was the era Maulana Asadullah Saheb and the fourth is the era of Maulana Qari Muzaffar Hussain Saheb.

I have also seen four eras as far as the Khanqah is concerned. The first was the era of Hazrat Gangohi (Rahmatullah Alayh), the pleasure and ecstasy of which is still felt by me even now, although I was only a child at that time. The second era is that of Ala Hazrat Abdur Raheem Raipuri. Then I also saw the Khanqah of Hazrat Thanwy, and lately I have seen the era of the Khanqah of Hazrat Abdul Qadir Raipuri (II).

The very first of these Khanqahs - the one of Hazrat Haji Imdadullah Saheb at Thanabavan, I have not seen. But the detailed description given of it by Al-Haj Hakeem Zia-uddin, the Khalifa of Hazrat Hafiz Muhammad Zaamin Saheb, was so vivid that one got the picture thereof in one's mind.

I am indeed sorry that all these Khanqahs are inactive and not functioning. May Allah cause these Khanqahs to become

bastions of light once more. This is not at all beyond His power. The Sheikhs of all Deeni activities, whether they were in Tasawwuf or in administration, have always been very kind to me. I shall now relate some incidents from the lives of these Sheikhs. But before I proceed to that, there is one very important fact to which I wish to draw attention.

When the Elders passed away many people desired to see those special qualities which were part of the Sheikh (in those who succeeded them). But it is clear that all those who follow the Elders and in their footsteps will be less gifted than the Sheikh except in some cases, as Allah pleases.

Those people who, because they do not see the qualities of the Elder in his followers, turn away from that Sheikh's line of Tasawwuf, are only doing themselves great harm. I began to see this very clearly since the time of Hazrat Gangohi. During the time of the most prominent Khalifas of Hazrat, I saw many of their contemporaries, who were also attached to Hazrat through Bay'at, saw that now some of the special qualities which Hazrat; had were no longer prevalent in the Khalifas. They then declined to return to these Khalifas for spiritual guidance. This caused me a lot of pain and sorrow because the Khalifas were near in relationship (with Allah Ta'ala) and men of 'Nisbat'. If indeed these people had become connected to one of the Khalifas, they would have progressed greatly.

Similarly I have seen many in the third generation of Khilafat who did the same thing. I did my utmost to explain to them the wrong of their actions. After the death of my uncle, Hazrat Maulana Ilyaas (Rahmatullah Alayh), I have heard many people say that this 'Hazratji'was not nearly in the same class as Hazrat Maulana Ilyaas Dehlawy.

To those people I replied: "You have spoken the truth. But in

Hazrat Dehlawy we did not see those special qualities which we saw in Hazrat Saharanpuri."

I have on many occasions said to these complainants and to those after Maulana Yusuf of the fifth era, which I believe is a very important aspect to ponder over: "You have spoken the truth. Maulana Yusuf does not have in him those high qualities which were in Maulana Ilyaas. But you will soon cast your eyes at his contemporaries and then you will not even find his qualities in any of them."

Now it is the era of Maulana Inaamul Hasan and very often we hear the complaint that it is not the same as in the time of Maulana Yusuf. Then I tell them: "My friends, after him you will not find even those qualities which are in him. That which had passed never returns."

To avoid taking advantage of those who are present because they do not equal those who had gone before, is only a case of doing harm to yourself. There is something else which I have heard from my father many times and which I myself have experienced. He used to say: "I do not understand what changes students undergo from one year end to the next, that there is the difference between the earth and the sky in the final year students of two consecutive years." In my fifty years of teaching I have experienced and witnessed this time and again.

In the beginning of my teaching career some of the Hadith students brought such interesting points up for discussions that one became very happy. But at a later stage it often happened that I have had to stop myself in mid-lecture because the students obviously did not understand.

At this stage I want to relate some of the favours of my Elders upon me.

(1) QUTBUL ARSHAAD HAZRAT RASHEED AHMED GANGOHI (RAHMATULLAH ALAYH)

From all the elders, the first era I have seen is that of Hazrat Maulana Gangohi. I was only two and a half years old when I went to Gangoh, and I was eight when he passed away. Even now I am not a man of great understanding and at that time I was in generally accepted terms devoid of understanding and perception, but there are some of my foolish moments which I still remember. Hazrat used to sit cross-legged on the ground. I would go and stand with my feet on his knees and cling to him with my hands around his neck. When I think about it now, I feel great fear of my foolishness and rudeness. How my stinking clothes must have caused Hazrat inconvenience!

I still remember how often I had the opportunity of having a meal with Hazrat. At that time he was suffering from 'nuzool Ab'and as a result he used to eat very slowly. What foolish things I must have done at that time. His daughter, the mother of Haji Hafiz Muhammad Yakoob used to stand there. I was afraid of her stern face, but when she went somewhere I would grab what I could. Later this Sahebzadi was extremely kind to me when I became older. Perhaps I will write down one or two incidents about that somewhere.

I have already written before, in chapter two, that when I did not join Hazrat for the meal, Dr Abdur Rahman and his wife would leave some pulao aside for me. I also remember that Hazrat was very fond of guavas. Because Hazrat had no teeth Maulana Sayed Ahmed Madni used to cut it into very thin slices for him to eat. He was very good at that. Anything that was left on the tablecloth after Hazrat had eaten became mine. Under Hazrat's bed there used to be baskets in which fruit was kept. I will not call it theft, but often I used to partake of those fruits without permission. I say this because whenever my father saw me

doing that, he scolded me severely, but as far as Maulana Sayed Ahmed Saheb, the organiser of these fruits was concerned, he gave me general permission. When he saw me taking any fruit, he either secretly gave it to me or openly in front of everyone.

I do not recall Hazrat's habit with regard to drinking tea. I do remember him sometimes taking a cup of tea consisting of 2 parts milk in 1 part tea. I do recall him having 2 or 3 half fried eggs. It was prepared in a special way. First of all, two or three eggs were beaten up in a bowl for a long time until it became frothy. Then it was poured into ghee in a pan for a very short while where it became like a 'naan'. On the outside it was fried while the inside it was still raw. Immediately as it was taken out, it was folded. It was quite delicious to eat. Hazrat normally ate a few spoons of it and the rest was mine. When any of the other Elders were present, they too would have a few spoonfuls.

Hazrat was very fond of cold water. During summer after Zuhr, mango juice was kept cold with the use of saltpetre. Maulana Sayed Ahmed had a sealed tin with juice placed inside another tin with saltpetre and he used to shake it around for about ten or fifteen minutes till it became ice cold. Then he would pour the contents of the inner tin into a glass for Hazrat to drink. About a quarter would be left for me. He would take what was left in the tin, add it to what was left in the glass and give it to me.

Once I was naughty. Maulana Saheb went outside to give the juice to Hazrat. Before he could return, I, in my greed took the inner tin out of the saltpetre and put it to my mouth to drink. The juice from the inside took time to reach my mouth but the saltpetre on the outside entered my mouth, due to which my whole mouth started tasting so bitter and salty that I became tired from continuously spitting it out.

At that moment Maulana returned and seeing what I had done,

scolded me: "Why were you in such a hurry. I was just about to return. Could you not wait." He made me rinse my mouth many times and then gave me sherbet to drink.

This humble one enjoyed many material things and did not acquire any spiritual things. I can also still remember visiting the Eidghah with Ala Hazrat Gangohi with Hazrat sitting on the one side of the carriage and I sitting on the feet-side, while being carried by many eminent Sheikhs, Soofis and Scholars of Hadith. Ten or twelve of them were in front and about ten or twelve at the rear, with about two hundred of them on both sides. To liken it to a janaza is not appropriate, but that is exactly what it was like. They carried him with the carriers changing all the time, while from the top I watched the whole scene. Slowly the procession proceeded to the Eidghah, with everyone wishing to get the chance to put his shoulders to the carriage. Some of the youths got the chance of putting their shoulder twice, while some of the weaker and older people hardly ever had a chance. This whole scene was one of extreme humility, with result that those who had their shoulders to the carriage, had no hesitation in moving out of the way for others to take over.

There is a bit of naughtiness which I will always remember. On the side of Hazrat Gangohi's house, there used to be an outbuilding, a large room with a thatched roof. It was my father's and my residential quarters as well as for the other attendants. There were some beds in it and in winter they had straw on the floor but in summer they had grass mats. This was also my sleeping quarters.

Whenever after having his lunch Hazrat Gangohi used to go to his home I used to greet him with a very loud: "Assalamu-Alaykum." Hazrat would then in a similar loud voice say: "Wa Alaykum Salaam", the sound of which still echoes in my ears.

That was my greeting and on the other hand when Hazrat's most prominent Khalifas used to sit around him in majlis, they sat with such respect and silence 'as if birds were seated on their heads'. When Hakeem Ismail Saheb visited Hazrat in Gangoh, he always had to have something to say. He is the same man who later became known in Bombay as Hakeem Ajmeri. The only other people who would dare to talk would be Hazrat's son Hakeem Masood, whose straw seat would be near Hazrat's bed or my father who would occasionally come to read Hazrat's letters. Apart from them the rest would sit silently and in whispering voices speak to each other, except if something important had to be said to Hazrat himself, in which case it would be done quickly and softly, while that person came close to his bed.

There is a saying of Hazrat which I had not heard myself but I have heard my father and my uncle say many times, which I will quote a bit later. Whenever Hazrat came from his house after having had his meal at home, his attendants walked behind him to the Khanqah. When Hazrat had reached his sehdari room, they went to their own sitting places. It was a general practice that when Hazrat went home to have his meals, a few of them would silently follow him to the house. No one took him by the hand. He always had a walking stick and he used to walk without leaning on it. Those attendants who accompanied him to his house, would wait outside, till he finished and came out again. Then they would again follow him to the Khanqah and then they went their own ways.

Once as Hazrat entered his sehdari room, they left. Standing at the door of the sehdari room of the Khanqah, Hazrat asked: "Is there anyone here?"

My father replied: "Hazrat, Yahya and Ilyaas are here."

Hazrat said: "No matter how unmindfully a person mentions Allah's Name, it does not go without effect."

This saying of Hazrat is completely true. This is the reason why the Sheik's of the Tasawwuf path have established 'Zikr' and other practices as compulsory, because they are never without profound effect.

There is another saying of Hazrat which I have seen in his letters and heard from my Elders. To those who always asked about the intricacies of Tasawwuf or the why's and wherefore's or about highly technical things, Hazrat used to give a certain reply which I like very much. He used to say: "This humble one is not acquainted with the technical terms of Tasawwuf."

I have already discussed Hazrat's spiritual stature and conditions in my previous works - 'Irshaadul-Mulook' and also in the introduction to 'Owjazul-Masaalik'. The magnetic influence of Hazrat's countenance was such, that even today it attracts the hearts of men.

(2) HAZRAT KHALEEL AHMED SAHARANPURI (RAHMATULLAH ALAYH)

What shall I write concerning the spiritual stature of the Elders of the second era and how shall I write that. My first meeting with my Murshid, my Master and Guide, Hazrat Maulana Khaleel Ahmed Saheb was in Rajab 1328 Hijri. But up to the time of my father's death or up to 1333 Hijri, I had very little chance of being in his esteemed company. In spite of that, Hazrat's kindness to me was innumerable. His looking at me with love was something I experienced from the beginning. The result was that which I had described under the section dealing with my studies. It was this which prompted him to advise

against my being sent to Maulana Abdul Majid for studying logic. He did not accept, that for a whole year, I should be separated from him.

My direct contact with Hazrat started after the death of my father, when Hazrat showed himself to be a father to me in the true sense of the word. In my description of my first marriage, I had related how I had declined the bringing of my wife from Kandhla, as Kandhla was my home-town. I said that I would stay for five or seven days. The taking away and bringing back of a wife with you was a delicate question. Hazrat understood this and said: "Who is there that will refuse. I have come as a father to perform this marriage."

Once on seeing Hazrat's kindness to me and my continuous presence with him, a person asked: "Is this your son."
Hazrat replied: "He is more than a son to me."

Through the blessings of my father's shoes, I had a great dislike for going out. I already wrote somewhere that once my shoes were stolen. As far as I can remember there was not a chance for a new pair of shoes to be purchased for up to six months. The reason for this was that even Jumua was performed in the old Madressa building and the new student's hostel had not been built at that time. Even for going to the toilet there were old shoes lying around. Hence for six months I never went out of the Madressa.

There was once an exhibition in Saharanpur. It was the very first one and was so well advertised that I wanted to see it. Haji Maqbool Ahmed Saheb, who had a close relationship with my late father, came to ask him to allow him to take me with him and his children to see the exhibition. My father gave him permission on condition that Haji Saheb keep me with him at all times. My father told me to go but before I left I asked him what

would be available to be seen there. He replied: "Shops and stalls."I said: "But there are shops and stalls from here right up to the station. What is so wonderful about that."

Out of kindness he tried to persuade me to go. I said that I did not feel like it. The result of this was that I never developed any liking for travelling and sightseeing.

During Safar 1343 Hijri (September 1924) there was such a rainstorm in U.P. and the other areas that the western canal of Saharanpur overflowed, and Mohalla Khala Par was completely cut off from the rest of the town. The water reached right up to the Madressa (which is on higher ground). Upon every bridge over the canal there were police stopping people from crossing over as there was danger of all bridges collapsing. All trains from Delhi to Ghaziabad were suspended for months because the Jumna River had washed the line away at many places.

Trains from Delhi to Saharanpur came via Ambala. The deluge caused much damage all over U.P. I heard a story that at Khader, men and snakes lived together in harmony in the trees. The one did not bother about the presence of the other.

Even at such a critical time those people who love sightseeing, did not take a lesson, but rather went to see the floods as though it were an outing. At Khala Lampura quite a few of the flooded rivers all met, consequently that area had become like a sea. People used to go especially to see it.

At one of Hazrat's Majlises it was mentioned that, that area had filled up with so much water that there was danger of it flooding the whole city. Hazrat asked about the situation there. Haji Maqbool Saheb said: "Moulvy Zakariyya also went to see it. Ask him about it."
Hazrat answered: "No, he did not go."

Haji Saheb became angry and said: "How can you be so sure about him. This is blind faith. He was sitting in front of me. Ask him."
I was sitting silently in front of Hazrat as Hazrat said: "No he did not go."
This time Haji Saheb said loudly: "But why do you not ask him?"
Hazrat said: "Well, Bhai, did you go and see ?"
I replied: "No, Hazrat, I did not go. I had heard that Haji Khaleel Ahmed's house had fallen in. I went to see his house."
Hazrat replied: "This is correct."
Haji Saheb said: "If one has much faith in a person, it should be like this."

The truth is that Pathanpura is one mohalla away from Khan Alampura and that was where one of my father's close friends, Haji Khaleel Ahmed lived, and whom my father often visited. That was why Hazrat said: "This is correct."

Once Hazrat decided upon the expulsion of a student from the Madressa. I opposed the expulsion and said: "In expelling him there is great danger."
Hazrat Nazim Saheb rejected my view and said: "No Hazrat there is no danger."
Hazrat expelled him. almost immediately the danger became a reality. Hazrat was very worried about it and Nazim Saheb himself was very sorry. Hazrat then said : "This soofi of ours opposed the expulsion, but we did not agree. We did not accept his word."
I said: "Hazrat do not worry about the danger. Make use of your spiritual attention and make dua and the danger will soon pass."

The pleasure that Hazrat showed at this reply of mine was such, that I was filled with ecstasy. Soon the feared danger passed, through the blessings and barakat of Hazrat's dua.

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الشُّكْرُ كُلُّهُ

O Allah, all praise and thanks are only for you.

It was Hazrat's habit in Medina as well as in India that when he used to eat, he often used to take out pieces of meat from a kebab with his own hand and give it to me with great kindness. I never imagined that his loving kindness to me could be greater than that. In Medina I used to have both meals with Hazrat. Hazrat Raipuri also sometimes joined us for meals.

Hazrat Raipuri once said: "I envy you, indeed, because whenever Hazrat Saharanpuri gives you something to eat, he always casts a thorough gaze at it, and then gives it to you. If only he would do the same for me."

After that I took notice and Hazrat really did look at it thoroughly (as if casting his spiritual attention at it). If only that spiritual attention had, had beneficial effects upon this hard-hearted one! In Medina while writing 'Bazlul-Majhood', I used to spend almost six hours from after the early morning tea in Hazrat's company. One day while I was writing, I do not know what I was thinking of but I became lost in thought.

Hazrat while dictating, said, in a stern but calm voice: "I am busy with you and you are thinking of Amar and Zaid."

Whenever that scene appears before me I still feel a loud noise in my ears. But as Hazrat said that, I felt myself breaking out in a sweat. My kurta and pants became soaked with my perspiration. At that time, and later, I thought about it, but I just could not remember what I was thinking about.

If these attentions of Hazrat had fallen on some capable one, one wonders how far he would have progressed spiritually. But I have always acted very ill-manneredly towards my Elders. My

father spoke the truth when he said: "You are ill-mannered and if you should study Hadith by anyone other than Hazrat, your behaviour will be insulting and your knowledge concerning Hadith will come to nothing, which will be a great calamity."

I have already written about this in discussing my studies. But the truth of the matter is that I have not been able to act appropriately to either my father or to Hazrat.

While in Medina there was a long weekly letter from Moulvy Abdullah Jan Saheb. He started writing this letter on Fridays and then added in day by day, telling us all about Madressa affairs, himself and personal affairs, news about the town etc., and posted it next Thursday. It was always written on the same type of green paper as wide as this on which this book is printed and half as long. It was always written with a thin nibbed fountain pen with the dates of the daily notes in red ink. The letter used to be a daily round-up of the town's affairs. There must have been about three hundred such sheets which were bound together and lay in my bag for a long time. Some people tried to persuade me to have them printed and published as a service to Urdu readers. At that time my attention was diverted to more important academic matters. If it had been in these days I may have published them.

Moulvy Abdullah Jan Saheb was a very skilful advocate with degrees from London and other foreign places. Muhammad Ahmed Saheb, the late Manfa'at Ali and other Muslim and Hindu lawyers were students of his. His contact with my Hazrat commenced at a time when he came to see Hazrat in connection with a divorce matter.

On Hazrat's instructions, I read quite a number of books and literature by some of the prominent Urdu authors and whenever the word 'Jawab' was written, I had to make a mark, which

served to show in how many ways the word ' Jawab ' could be used in the Urdu language.

This Moulvy Saheb later developed a very close relationship with me too. After I returned from Hejaz in 1346 he regularly used to bring some Muslim and Hindu advocates to me and have tea with me after Asr.

He used to tell them: "What do you people know about tea-drinking? Come, I will show you a certain Moulvy Saheb who will give you such a cup of tea, the pleasure of which will take your breath away."

I was still quite a tea-lover in those days and not so many people - only about five or seven - would come to visit. If there were some special guests, they would normally only be about ten to fifteen. When there were so few persons around, very tasty tea could be prepared. But when there is a crowd of two hundred or so,like nowadays, then the tea must of necessity be boiled in huge pots.

This Maulana Abdullah Saheb had a very close relationship with my father and with me, but for Hazrat his love was overwhelming. I took great enjoyment in reading his letters to Hazrat, as this was a news bulletin from home. Hazrat himself listened with great attention.

One day I told Hazrat: "This Maulana Abdullah has so much love for you and is so closely attached to you, but he is not involved in Zikr and spiritual exercises. Hazrat should instruct him to go in that direction and guide him."
Hazrat replied: "If he (Maulana Abdullah) asks me, then I will tell him."
I said: "Why should he first have to ask? When he has practically put himself in your hands and has love for Hazrat, what is the

need for that?"
Hazrat replied: "When he asks, then I will instruct him. Why should I tell him without his having asked me?"
I asked: "Shall I write and put it to him?"
Hazrat replied: "From your own side you may write what you wish, but nothing from my side."
I said: "But Hazrat, of what benefit will my writing be?"

At that time Hazrat Raipuri was also in Medina together with about ten or twelve attendants. Every day after Asr he himself used to attend Hazrat's majlis as an attendant, but his attendants never attended the majlis. One day he said to Hazrat: "This is a time of such unmindfulness. In the first place my attendants should have, of their own accord, realised that when I am attending here, they too should have come. But now, even if I encourage them to do so, they fail to come."

Hazrat replied: "Hazrat, do not worry about that at all. I feel very embarrassed that it is done. I never encouraged anyone to attend the majlis of my Sheikh, Hazrat Gangohi."

Then Hazrat related the story of his son's Bay'at and while pointing towards me he said: "This is merely the father - son relationship habit which makes him follow me. If someone merely bends a little in his direction. He begins to follow that person."

I on the other hand was very desirous that people should (for their own spiritual needs) attend Hazrat's majlis, and I felt that if they did not, then they should be brought by force. The 'father-son relationship habit' statement in Hazrat's speech was a reference to the Maulana Abdullah episode when I repeatedly tried to persuade Hazrat to tell him to become a mureed.

This same story was also told by Maulana Ashiq Ilahi in his

Tazkira-e-Khaleel (new edition) written by Hakeem Muhammad Ilyaas on page 434. The sincere friend mentioned there was Maulana Abdullah, but the difference in the versions quoted in Tazkira and my one is this that I remember the Bay'at story as being that of Hazrat's son Hafiz Muhammad Ibrahim while Tazkira says it concerns Hazrat's son-in-law Muhammad Ya'meen.

When in 1344 Hijri Hazrat had decided to emigrate to Hejaz (Saudi) permanently, he paid farewell visits to various places and I accompanied him. At Meerut I was again guilty of folly. When we sat down to eat, there were numerous things on the table and I said: "Through the 'tufail' (blessings) of Hazrat there are many delicious things before us today."

At that time my haj journey had not yet been decided upon. Hazrat replied immediately and spontaneously: "Up to now you have been eating through 'tufail', now you will eat through your own accord."

Once an amanat of someone was lost from Hazrat's room. I was the one responsible for opening the room, taking out the mail to be posted and putting the letters inside. I had already written numerous times that many people were quite jealous of the kindness and attention Hazrat showed to me, my uncle and my father. The result was that we were always under attack, and as a consequence of that some of these elements laid the blame of this theft upon me.
They said to Hazrat: "He comes and goes to your room a lot." Hazrat answered very clearly and emphatically: "This theft is not his work."

I will never be able to thank Allah sufficiently for this great bounty. Later, on investigation it was discovered that the thief was someone else.

During the Khilafat movement there was a very vigorous campaign of meetings, public gatherings, etc., and hardly a day passed without numerous meetings in various places in the town. Our lecturers were called upon to speak at various meetings, so much so, that our whole teaching programme was badly disrupted. There was a great demand for Maulana Quddoosi from all sides because his lectures were very well-received by the public, with the result that he was sometimes absent for up to a week with no classes being taught. Therefore, it was decided that he should not go to all the lectures, but that with Hazrat's permission he should only attend some special meetings.

Once there was a Khilafat Jalsa in Konahla. One of the leaders, Hafiz Shareef Saheb sent me a message to obtain Hazrat's permission for Maulana Quddoosi to be sent there. I told Hafiz Shareef: "I am a minor personality. Why don't you get one of the Elders like Maulana Abdul Lateef or Haji Maqbool Saheb to speak to Hazrat ?"

He understood my point and asked Maulana Abdul Lateef to intercede on his behalf. Maulana answered: "No, through his continued absence much class time has been lost. I do not have the courage to go and speak to Hazrat."
He then went to Haji Maqbool Saheb who replied thus: "Why don't you tell Hazrat's favourite son to speak to him ?"
Hafiz Saheb then quoted to him what I had said about my being a mere child in front of all the others. Thereupon Haji Maqbool became very angry and said: "What! Did he say he was a child ? If he says that then Hazratji for his sake will say..."

Bhai Shareef came to me: "Since yesterday I have been shunted around and only now have I come to know that you hold the key to success."
I replied: "What you say is true. Kandhla is after all Kandhla. But

why do you think I will be successful where others have failed?"

He finally persuaded me to speak to Hazrat and I said to Hazrat: "Hazrat, Bhai Shareef from Kandhla has been around here for two days. The people of Kandhla want to organise a public Jalsa and are insisting upon the presence of Maulana Quddoosi, who has already been absent quite a lot and his classes have suffered. We await Hazrat's permission."
As was Hazrat's habit, he said: "What is your opinion?"
I said: "Hazrat, if he leaves from here on Friday morning and delivers the lecture after Jumua, he will be able to take the train back after Asr and be back here by Esha time. In that way it will not cause any harm or disruption to his teaching."
Hazrat replied: "Very well."

I told both Maulana Quddoosi and Bhai Shareef the news about being given permission for him to leave on Friday morning and to return by the evening. Maulana Quddoosi said: "This Friday is my day off. I will come next Friday. Make an announcement that the lecture will be held next Friday."

Another interesting incident happened between me and this same Bhai Shareef Saheb. Once he arrived right at mealtime. At that moment I had nothing to put before him and sent for some milk and jellabi from the market. I put the jellabi in the milk and put it before him. I used to like sour things and still like them even now. From somewhere I had received a bottle of mint-flavoured vinegar and as was my habit I added some cut onions and chilies in the vinegar, which was then put on the table-cloth. I used to eat that although some others did not show a liking for it. Bhai Shareef insisted that I also eat some jellabi but I told him that I enjoy eating onions in vinegar.

After I had said that all the eight or ten students who were with me plus the guests, all ate one onion each from the vinegar. Bhai

Shareef Saheb tried to persuade them also to eat jellabi but they all said they preferred onions in vinegar. Then Bhai Shareef Saheb asked: "Can I also have some onions in vinegar?"
I replied: "With pleasure, but you will have to repay me the price for that milk and jellabi."
I really appreciated what those students had done and I remember that afterwards, I secretly rewarded them. I also remember that this habit of eating onions was started by Abdul Jaleel, the nephew of Hazrat Raipuri, who at the time was resident here in Saharanpur and my companion at mealtimes.

I will never be able to mention and write about all of Hazrat's innumerable kindness to me. In this Risala many of these will be mentioned from time to time and many have already been mentioned.

In connection with the drawing up of the Madressa teaching programme and Hidaya, Hazrat said to me after I had merely taught 'Kanz' for one year: "Did you speak to me about Hiyada's first two volumes or the last two?"

He said it as if he was prepared to give me any of the two to teach. Then there is the scolding he gave me for not accepting to teach Bukhari while more senior teachers were around. That was a great favour. If I remain alive then Insha-Allah in the writing about the 1337 and 1344 Haj travels many other incidents will be related.

In spite of his very high rank and his magnificent stature, his favours towards me increased all the time, firstly because of the fact that I was an orphan and secondly as a result of the work on 'Bazlul-Majhood'. Hazrat was very devoted to his research on 'Bazl' and as a result thereof his love for me increased tremendously. Another very important fact is that the work done on 'Bazl' was a great favour to me, because as a result of it,

Hazrat never took notice of my iniquities and shortcomings.

(3) HAZRAT SHEIKHUL-HIND (RAHMATULLAH ALAYH)

I had very few chances of being in the company of Hazrat Sheikhul-Hind Maulana Al-Haaj Mahmoodul Hasan Saheb and Ala Hazrat Maulana Abdur Raheem Raipuri. As for Hazrat Sheikhul-Hind, I hardly found time to meet him, because during my father's lifetime, I hardly went anywhere, not, even to Gangoh. Even in Saharanpur, I hardly went into town. When my father passed away in 1334 he had become an Exile in Malta. During the period when they were prisoners in Malta, some letters from Hazrat Madani used to arrive from Malta and there were always greetings from Hazrat Sheikhul-Hind.

During Jamadul Thaani 1338, Sheikhul-Hind left Malta and as a prisoner came to various towns until finally he was set free as the boat reached Bombay, and thus on 22nd Ramadan he reached Deoband. On the day after Eid I went with Hazrat Maulana Khaleel Ahmed Saharanpuri to Deoband. I can still remember how those two saintly personalities embraced each other and I remember Sheikhul-Hind in a very joyous mood saying: "Hussain Ahmed, make some green tea for Maulana."
Hazrat Madani said with great joy: "I am bringing it."
I still remember, as I shook Hazrat's hand how with great kindness, he passed his hand over my head.

Thereafter Hazrat Sheikhul-Hind in spite of his ill-health undertook many journeys and in the end settled in Delhi. I did visit Deoband and Delhi but for very short periods, but at the time when both of them had decided to go to Hejaz in 1333 Hijri, Hazrat came and stayed in our Madressa, Mazahirul Uloom for a whole week.

Hazrat Madani wrote in his autobiography that the details of the plan against the English were only disclosed to Hazrat Maulana Khaleel Ahmed in Medina where Sheikhul-Hind informed him and Maulana Madani. But it is my opinion that Hazrat Sheikhul-Hind must have given the details to Maulana Madani only in Medina, but because Maulana Khaleel Ahmed already knew the secret plans, he also included him in the discussion. I have a great sorrow that I could never discuss this matter with Hazrat Madani during his lifetime although the idea came to me quite often.

Hazrat Madani was already in Medina at that time while I was still in Saharanpur. Before Sheikhul-Hind's departure he stayed in Saharanpur as a guest of Maulana Saharanpuri for a full week. Furthermore Ala Hazrat Raipuri and Maulana Al-Haaj Ahmed Raampuri were also in Saharanpur at the time.

In the morning after Fajr Salaah, after drinking tea, the four of them used to go into the library. At that time the lectures had not yet begun and therefore no students came to fetch anything from the library. Then too, they locked the door leading into the library from the inside. No one was allowed to enter except these four persons. At about half past eleven Haji Maqbool Ahmed who was practically the manager of Hazrat's household, started organising their lunch, calling them to come to eat. Initially on his calling them, there would be no answer and only after about three or four calls, would Hakeem Ahmed open the door slightly and say: "We are coming."

They would only emerge shortly before Zuhr and quickly eat the food, which had often gone cold by then, while the Zuhr azaan was being given. They then performed wudhoo, performed Zuhr and its Sunnats and then again proceeded to the library to come down only at Asr time. They had their evening meal after Maghrib and at that time met the guests present.

This went on for three or four days. Those who were in any way acquainted with Hazrat Sheikhul-Hind's campaign knew that he was busy plotting something. I had at that time only heard of his campaign by name and knew no details.

At the same time there was also another movement to remove my father from the Madressa. I said to him: "I think these gentlemen are busy discussing your possible expulsion from the Madressa."

He loudly recited: "La Howla walaa Qoowata.,. my affair is not of such weight that people should remain closeted in private to discuss it."

At that time in the absence of Sheikhul-Hind, Ala Hazrat Raipuri was the patron of his movement. It was also resolved that Hazrat Saharanpuri should accompany him but in such manner that they both travelled separately, as the eyes of the British Government were on both of them. It was felt that if for some reason the one was arrested the other would reach Hejaz and continue the plan.

In the execution of this plan Hazrat Saharanpuri left Saharanpur in the middle of Shawwaal and reached Mecca on 22 Zil Qada 1333. Sheikhul-Hind only arrived after him in spite of wanting to be on the same boat.

I have already written in the section dealing with my studies that I had dreamed that Sheikhul-Hind told me to read Bukhari by him once more, and I have also written about how by strange coincidence I happened to be present at his janaza.

I can still remember how Sheikhul-Hind, Maulana Abdur Raheem Raipuri and Hazrat Thanwy used to visit Hazrat Saharanpuri at the time of the annual Jalsa of Mazahirul

Uloom. The crowd used to be very large but these four personalities were seated in special places with Sheikhul-Hind and Hazrat Saharanpuri in places of equal honour while Hazrat Thanwy and Hazrat Raipuri were in places equal to each other. Before his one-year journey to Hejaz, Sheikhul-Hind also visited Saharanpur occasionally other than at Jalsa times. I have also seen that when these Sheikhs visited one another there was such joy and pleasure, that it was truly worth looking at. In Hazrat Saharanpuri's temperament there was a great spirit of organised arrangement, whereas in the temperament of Sheikhul-Hind there was a lot of informality.

Once Hazrat Sheikhul-Hind came with two or three attendants to the Madressa. Hazrat Saharanpuri immediately sent for mithai from the market, spread a mat on the floor and laid a leather table-cloth on it. He went inside to fetch some plates on which to put the mithai. While he was gone, Sheikhul-Hind told Maulana Madani: "Moulvy Hussain Ahmed, as long as he is gone to fetch the plates, lets finish up the mithai."

When Hazrat returned, he found that Hazrat and his attendants had already eaten up all the mithai. Maulana Madani and Sheikhul-Hind perhaps ate only one piece each, but we greedy ones considered this an opportunity which we only get once in a while.

On this topic, I also remember another story involving Hazrat Madani. I have already mentioned that during the lifetime of Sahebzadi (the daughter of Hazrat Gangohi), Hazrat Madani, my late uncle and I used to visit Gangoh quite often. Maulana Madani would go there on many occasions and quite a few times I accompanied him. Because my uncle was far away, in spite of his desire to be there, he could only go there very rarely, but his wish was always that when Hazrat Madani and I went we should inform him. If Maulana Madani arrived suddenly,

then there was nothing that could be done. But when it was written in my diary that such a journey was planned, I informed my uncle before hand.

Once the three of us went to Gangoh. No one knew of our coming. As we arrived Sahebzadi and Chacha Yakoob were extremely happy to see us, as if Eid had arrived. Moreover all three of us were together! Soon curry was prepared. She had a special gift of cooking something very delicious, very quickly. If there was only us, we ate in the ladies' section of the house and if there were many others with us, we ate in the men's section. This time we ate in the ladies' section. She sent various foods with Chacha Yakoob to place before us and then he went inside to fetch the roti. Hazrat Madani said: "While he is gone to bring the roti, let us finish the curry." We did just that. That was the in time of my youth.

When he brought the roties, the curry plates were already cleaned out. He went inside and told his mother: "Ammaji, they have eaten the curry without the roties."

Then he went back inside and brought more curry. When he came with the curry the roties were finished. This time Sahebzadi herself came into the door and said: "They call you three Hazrats but it seems to me as if your childhood days have not yet passed."

Maulana Madani said: "Haji Yakoob is playing the fool with us. When he brings roti, there is no curry and when he brings curry, there is no roti. Is he feeding us or playing the fool with us?"

I said: "Whether they call us Hazrat or anything else, we will still remain your children and under you."

Then she said: "These childish pranks have really made me very

happy."

With Maulana Madani such incidents happened quite often from time to time.

(4) ALA HAZRAT MAULANA ABDUL RAHEEM RAIPURI.

I did not have much time to be in Ala Hazrat Maulana Abdul Raheem Raipuri's company much, but it was more than in the case of Hazrat Sheikhul-Hind. My personal visits to him started after my father's death and continued up to Hazrat's death on 22nd Rabi-uth-Thanee 1337. During my father's lifetime I had the opportunity to visit him with my father quite often up to Rajab 1328 Hijri.

My very first visit was during our period of residence in Gangoh, when I was merely ten or eleven years old. This was in my father's company. I do not remember having come to know Maulana Abdul Qadir (Hazrat Raipuri II) at that time. He was not a very well known person at that time. Ala Hazrat told one of his attendants: "Moulvy Saheb give the mithai which is inside to the Sahebzada (me)."

The person addressed then went inside to the room at the side of Hazrat's room on the western side. Today that room is a library. In those days there were quite a few bowls with all kinds of sweetmeats and salty things. He brought the mithai and gave it to me.I do, however, remember Hafiz Abdul Raheem who used to bring Hazrat's food and I built up an acquaintance and friendship with him. On the advice of Hazrat he took me to show me the source of the river in the Bohri Wala mountains. Because I was a child, I was also taken for quite a bit of sight-seeing. This was my first visit to Raipur. Ala Hazrat was fond of swimming

and taught me how to swim. I took some hollow gourds under my armpits and tried to swim but could not master the art.

After arriving in Saharanpur my visits to Raipur increased after 1328. My visits were at first, by accompanying others and later on, I went on my own. At that time Ala Hazrat used to say: "Moulvy Abdul Qadir, give the fruits and mithai to the Sahebzada." I used to feel like one enjoying the fatiha of my grandmother at the expense of the sweetmeat-seller. I used to eat to my fill as well as take some for the other boys in the Madressa.

The devotion with which Ramadan was celebrated in Raipur, I have not seen at any other Khanqah (place) of the Sheikhs. On the 29 Shabaan Ala Hazrat would shake hands with all those present and say to them: "Now we shall again meet on the day of Eid."

For those who went to spend Ramadan with him there was absolutely no time for meeting him. They could only see him from far off as he came and went to the Musjid. As far as meeting and conversation were concerned, this had to wait till after Eid. The only exception was Maulana Baksh Saheb, Munshi Rahmat Ali etc., who were allowed to come and meet Hazrat in the evening after taraweeh when Maulana Abdul Qadir brought him a cup of tea. Then these persons were allowed to remain with him.

Once I had a great urge to spend Ramadan with Ala Hazrat in Raipur while my father was still alive. My father gave permission from one year prior to my fathers death he had allowed me freedom to go where I wished. It was because of taking utmost care in my upbringing that my father himself could not go anywhere and the year prior to his death had also written a letter to Ala Raipuri, referring to it: "Upto now Zakariyya's chains had

tied my feet down and I could not go anywhere. Now all praise be to Allah, I have confidence in him. Therefore now whenever and wherever Hazrat desires, I will present myself."

Thus in answer to that Ala Hazrat and my father stayed at Bahut. I also wrote Ala Hazrat a letter that I would like to spend Ramadan in his company. Hazrat in great kindness and sympathy wrote back: "In Ramadan I do not go anywhere and I do not meet anybody. Remain where you are in solitude."

This unmannered one wrote another letter asking him to give me permission to spend only the last ten days with him. His reply came and by accident I discovered the letter :

"Dear Moulvy Zakariyya, your letter reached me and I acquainted myself with its contents. The reason for my refusing you the opportunity to spend Ramadan , still prevails at the time of the last ten days.It seems you and your father are trying to force me. What can we poor people do in the face of such force? It is this attitude of yours and your father that I have to write to you in Ramadan.

You should continue with the zikr and spiritual exercises which Hazrat Maulana had advised. Give my regards to Ayesha and my salaam to your mother and your father Maulana Yahya Saheb." Abdul Raheem Raipuri.

This letter was written by Hazrat's nephew the late Maulana Ashfaq Saheb. At the end of it was written: "And from Ashfaq Assalamu Alaykum..." The fact that I was forceful is true.

My father said: "If you go there you will interfere with Hazrat's solitude. He will have to worry about your eating and drinking. That will put him into difficulty."

In this my father was right. There are still many living who can testify to the manner in which Maulana Abdul Qadir used to fuss over me at the time of my visits. All these were a consequence of Ala Hazrat's relationship with me. Although Ala Hazrat did not want me to come during Ramadan. On the other hand Hazrat Raipuri II (Maulana Abdul Qadir) always desired that I should spend Ramadan with him.

But it is my ill-fortune that some prompting from my 'Nafs Ammaara' and some excuses prevented me from ever spending a full Ramadan in his presence and company.

However I managed to spend some time during the last Ramadan of his life with him in such a manner that three days of every week were spent in Raipur and four days in Saharanpur. That meant that half of Ramadan was spent in Raipur and half in Saharanpur. And yet this sinful one never gained anything from the Beloveds of Allah.

On the death of my father, (as I wrote under the section dealing with my studies) Ala Hazrat was one of those who recommended that I be appointed as a teacher but not at fifteen rupees per month, as that was too little. He said it should be at least twenty-five. On the other hand he again told me that to accept a salary from the Madressa was a dangerous thing. He said: "When Allah has granted His help, decline to accept it."

It was through his dua and spiritual attentions that Allah later made it possible for me to decline the accepting of a salary for teaching.

Once after my father's death there was an investigation into a matter concerning the treasury of the Madressa. There were efforts to find out what had happened regarding a certain matter and everyone was very worried. Hazrat wrote to me, asking me

what had taken place. In my foolishness I wrote back: "Hazrat since the death of my father, I have known nothing about such matters."

May Allah grant Ala Hazrat a high rank. On my letter reaching him, he came from Raipur to Saharanpur, took me in private place and explained the whole situation to me. I am writing this without exaggeration or artificially that I started sweating heavily on thinking of my foolishness. Even now when I think of it I am filled with anguish.

After my father's death, I saw him many times in my dreams by night as well as by day . I always wrote to Ala Hazrat about it because I had some fear of telling Hazrat Saharanpuri. Furthermore Ala Hazrat Raipuri was very tolerant of my crudeness. Many of the dreams are still remembered by me and many of these letters are still stored away here by me.

Let me show you a few pictures
from the beautiful ones,
which from my storage,
after death, appeared.

Once I dreamt that my father gave me three books; 'Kaafia'; 'Shaafia' and 'Maquamaat'. At that time Hazrat Saharanpuri was imprisoned in the Nanital jail. Therefore I wrote to Ala Hazrat about it and I have his reply here in front of me:

"From Abdul Raheem to brother Moulvy Zakariyya:
Assalamu Alaykum.

Two letters from you to Maulana Abdul Qadir has reached me. The problem which I face and which is responsible for the delay in replying, is well known to you. I am answering your letter in brief. It is not necessary that every part of a dream should be

interpreted in detail. There may be only one sentence which will be the gist of the whole dream. The dream means that Allah had endowed you with three qualities in your inner-self viz.; (a) a self-sufficient livelihood, (b) a condition of satisfaction and (c) as well as the ability of keeping up the rules of tasawwuf and its system. All these gifts will in time become clear and evident. There is no need to interpret the other dream as well. That deals with this passing worldly life. And in comparison with the Hereafter this world is nothing."

I also wrote to Ala Hazrat that in my sleep I see my father very often in my dreams. The reply which came from Ala Hazrat is not before me now, but the card which Maulana Abdul Qadir wrote to me is here. He wrote:

"Respected Maulana. This comes from Abdul Qadir.
Assalamu Alaykum.

I was very pleased to receive your letter. It is truly surprising, who asks a person like me... You remember and think about us because of the special relationship that we had with your deceased father. This pleases us very much. And we look upon it as a means of happiness in both worlds. I have read the latter part of your letter to Hazrat and I have also reminded him about replying to it. But I do not know when he will dictate a reply. The interpretation of it will be the one given by Hazrat.

My own opinion is this: You have no reason to feel troubled . It means only this, that the spiritual attentions of the deceased is directed towards you, which is a very pleasing fact, because his soul is undoubtedly a pure one free from any evil. All these things which you feel are merely the reflections of your thoughts, just as in the case that a person cannot see himself and has to look into a mirror. I am unable to write the full contents of what is in my mind on this matter. This is my

opinion. The real interpretation will be supplied by Hazrat. Just look upon me as a simple incompetent servant, who looks for support from you people."

In this respect I remember something very important and I always warn my friends about it. In the Hadith we are warned against shaming a person for a sin committed and if one does that, he never dies until he himself becomes involved in that same sin. I have from experience found this to be very true and have warned my friends never to disgrace or shame people for sins committed by them. This is a very grave matter. It is a completely different aspect to warn them against such deeds or to advise against it or to preach to them to discard such acts.

I thought of this Hadith at this stage because of the following: In my childhood I noticed Hazrat had no teeth and that Hazrat used to take tobacco with his 'paan', which after four or five minutes he took out of his mouth to put into a spittoon. I used to think that if he takes it out again as he put it in, then what was the reason for putting it in his mouth in the first place. He has no need to eat paan! Since he did not have the habit of chewing paan, I thought this was foolish. But I pay the price myself. My teeth are gone, and I am still addicted to paan-eating. Now I have to cut the paan into small thin pieces before eating it and I blame myself for the habit.

This is merely something remembered from something else, and I feel like dictating such things to be written. After all I am merely dictating 'Aap Beti' to pass time. But in spite of everything, such stories can be very beneficial.

After my father's death a few strange incidents took place. For about six months I saw him in my dreams, day and night. In my dreams I was quite aware of the fact that he had passed away and that I was dreaming. Very often I would ask him to tell me

something quickly but my eyes would open.

At that time many people came here for ta'ziat (condolences), even some of those whom Allah had granted the gift of coming to know the condition of the inmates of the grave. One such person came to me and said to me that my father had sent me a few messages: (a) that I should not be unduly worried over his debts because these were not a burden on him; (b) that because of a certain person's actions, he had not been taken to task as that person because of his actions had harmed himself; and (c) that I should be careful of the words of pious persons as their opposite words also become correct.The first two were appropriate and what I had also experienced. I had been worried that the warnings in the Hadith regarding those whose death occurred while they were indebted to others, would perhaps effect my father adversely. For this reason on my uncle's advice I had written to all my father's creditors that his debts were now my responsibility.

As far as number two was concerned, there was a certain person who had great enmity towards my father. This man was closely connected to Hazrat but was very resentful of my uncle and me. He used to accuse my uncle and me of being C.I.D's - government spies and at the time of my teaching 'Sab'a Mu'allaqa' showed great opposition. Later I saw the same person being punished by Hazrat and banished from his circle. When I interceded with Hazrat on his behalf, Hazrat greatly surprised, told me: "Do you also come to speak on his behalf?" I said: "Yes Hazrat, I am, because it is possible that through your anger and displeasure his deen may become destroyed."

The third message I could not understand. What was meant by the advice that I should be wary of pious ones? Opposite words are after all opposite. On my return from Hejaz in 1346 I was with Hazrat Raipuri. Hazrat Saharanpuri sent a message with

Hazrat Raipuri to Hazrat Nazim Saheb that his treatment of a certain person was not appropriate. Hazrat Nazim Saheb said to Hazrat Raipuri: "That person sends untrue and baseless complaints to Hazrat. I am not persecuting him."

In my opinion this answer of Hazrat Nazim Saheb was completely correct. Because I was the one who read Hazrat's mail to him in Medina. I knew of the untrue allegations against Hazrat Nazim Saheb. I noticed that when Hazrat Nazim Saheb said this to Hazrat Raipuri, he became fearful and remained silent. Then I remembered my father's third message. I also related the message to Hazrat Raipuri and told him how I never understood its meaning.

I said: "Now when Hazrat Nazim answered you, I saw you become filled with fear and apprehension. Hazrat Nazim Saheb spoke the truth that this message from Hazrat was based upon the untrue allegations against Hazrat Nazim Saheb."

Hazrat Raipuri then said: "This is very true what you said that 'opposite' words will always be opposite words. But if in the pure hearts of the saintly ones, displeasure is created towards anyone, no matter how wrong the complaints against him, then because of this displeasure, it will surely bring about a mighty effect and that person will become involved in some calamity."

I now understood this message of my father and have myself seen it happen many times. For this reason I related it for the benefit of my friends, that they should be very careful of the saintly ones (the Ahlullah). Be careful that your acts do not cause displeasure and rancour in their hearts. May Allah protect me and my friends from this.

I have also written a section on this in "Al-Etidaal". If one does not have much faith and devotion towards any saintly person,

that is something else. But at all costs avoid saying or doing anything as a result of which displeasure is caused in their hearts.

I have diverted quite far from my topic of mentioning the favours of Ala Hazrat Raipuri on me. Although I had found a greater portion of Ala Hazrat Raipuri's life than that of Sheikhul-Hind, but after I started work on Bazl, I had very little opportunity to visit him. Still his favours on me were very great even in the little time I spent with him. I have stated in Aap Beti 1 how on the advice of Maulana Meeruty, Hazrat advised me to take my bookshop and go to Meerut. At that time when I replied: "That during the lifetime of Hazrat Saharanpuri I woúld not like to go anywhere else", Hazrat became extremely pleased. On top of that he made such duas for me, that I still feel the beneficial results thereof today.

Before partition it was my habit to do a lot of Qurbani on behalf of the living and the dead. Eight or ten cows were from my own side and whenever there was one share not taken up in someone else's animal, they would inform me and I would take it. Sometimes I did it on behalf of my blood-related Elders, my academic Elders or my Elders in the path of Tasawwuf or the Sahaba Radhiallahu Anhum, the Imams of Fiqh, the Imams of Hadith etc. Whenever there was a chance of taking up any Qurbani share I never refused and I always desired that I should have a share in the animals of the Elders and the saintly people.

In the animals sacrificed by Hazrat Saharanpuri, Hazrat Raipuri and even Hazrat Thanwy there always were shares allotted to me. I never worried about the meat and those persons could dispose thereof as they pleased. Hazrat Raipuri II even had a special animal slaughtered on my behalf, whether he was in Raipur or Pakistan. Hazrat Raipuri, when he was in Raipur would say that I should definitely come on the 12th and have

the Qurbani slaughtered in my presence. My eyes have fallen upon a card sent in the time of Ala Hazrat. It says:

"From Abdul Qadir to Maulana Zakariyya,
Assalamu Alaykum.

Your letter caused us great joy. Some of the contents were read to Hazrat and he was told the gist of your letter. Hazrat says that he had with pleasure accepted one share in the cow which you will send here through Shah Saheb. But Hazrat is not sure whether you are giving the one share to him or whether he must purchase it from you. You did not explain this in detail. This servant of yours, due to his weak-mind could not understand the full meaning. Do not forget us in your duas. After all I am yours no matter how I am. Hazrat sends his greetings. His health is as before but for three or four days he has had more fever at night."
The date on this letter is 6th September 1918 (Zii Hijja 1336).

There is another letter from Hazrat written about the same time. I just happened to lay my hands on a letter while handling the envelope containing the many letters from him. It says:
"From Abdul Qadir to Maulana Zakariyya Saheb.
Assalamu Alaykum Wa Rahmatullahi Wabarakatuh

Your letter brought great pleasure to us. May Allah grant you sound health soon. When I read your letter to Hazrat he laughed so much that I could not complete reading it. Only on the second reading did I with difficulty complete reading it to him. Hazrat said that no letter from Moulvy Zakariyya came to him, although he did receive one from Maulana Ilyaas, which he has replied. He says that he did not write to you as many people come to visit him continuously from whom he gets news about you regularly, and with whom he also sends messages to you from here. Just a short while ago Maulana Ashiq Ilahi left with a

message of greetings for you.

Hazrat has been having fever for the last few days and is quite weak. He has difficulty in standing in salaah. May Allah restore him to sound health soon. I am anxious to visit you and will see when I can come.

Nowadays the supervisor of the mail is Mullaji Saheb. You have asked correctly whether I have become too much of a buzroogh to answer letters. It would be better for anyone to come in person and say what has to be said in person. There is no need for shooting arrows from far off.

Give my regards to Hazrat Saharanpuri, Maulana Ilyaas and all my friends."

When the inauguration of the Orchard Musjid took place, Hazrat Raipuri invited my father and me and sent an earnest letter to us by hand. In it he urged us to come and also wrote that no excuses would be acceptable. My father in compliance with Ala Hazrat Raipuri's command left for Raipur and I also accompanied him. We went by tanga to Bahut and from there we went by foot. After having gone halfway we stopped to rest. We sent a message that should we be a few minutes late, they should wait for us. We arrived about two o'clock and performed ghusl. Ala Hazrat had a suit of clothing plus a turban ready. I put that on and performed the Jumua Salaah.

(While the above two letters were being read to me, Maulana Abdul Aziz Gumtholwi arrived here. He said: "I need those two letters." I handed them to him. Apart from those I have still many other letters from Ala Hazrat and if friends need to copy them, they may do so).

There is another letter from Ala Hazrat on the occasion of my

father's death:

"From Abdul Raheem to brother Moulvy Zakariyya Saheb."
Assalamu Alaykum Warahmatullah.

A telegram was brought to me from Bahut addressed to Shah Saheb and reached me at 20 minutes after eleven, at the hands of Haji Ghulam Muhammad Saheb. From it I came to know of the sudden demise of Maulana Yahya Saheb. It is such a shock and brought me such sorrow, which I am unable to describe in words.

In the Will of Allah no one has any say. He is the Master who does as He pleases in what is His. Kindly inform us quickly about his illness. We are all struck with grief and I would have come there immediately but because of my own condition I am unable to do so. What else is there that one can write at this moment?

Abdul Raheem from Raipur.
Saturday 11.20 a.m."

In this regard there is another letter:

"To Maulana Zakariyya from Abdul Raheem.
Assalamu Alaykum Wa Rahmatullah.

This calamity is such that it has deeply affected us. It was expected that I should most definitely feel the sorrow which I now feel, but here by us every single man or woman is struck with grief. My feelings are out of control and my heart desires to be there with you to share this sorrow, but because of extreme weakness I could not come immediately. I have become so weak that if I merely stand up I become dizzy and fear that I may fall down. Even going to the Musjid at Maghrib, Esha and Fajr, I

cannot go without someone helping me. Shah Saheb has also become incapable of walking or going anywhere. When he was well he use to organise transport for me quite easily and quickly.

At the moment there is no such form of transport with which I can come to Bahut. I shall soon organise some transport to come there to you in person, Insha-Allah. I become so dizzy when travelling by bullock-cart that I cannot bear it. Though this calamity is such that I do not think it appropriate that I merely write to you. But to have patience in the face of Allah's Will and to be pleased with His Doings are the signs of His true servants. I hope that this is your condition. Pass on my condolences to your respected mother and sister and as much as possible console them and relate to them the reward of patience and acceptance and submission to the Will of Allah Ta'ala.

Although this sorrow is for many reasons even greater, it is also clear that this same path is laid out for all of us. Allah does what He pleases. No one may object and the duty of His servants is merely to accept and submit. What else can we say? I do not know of what illness he was suffering or when exactly he passed away.

Give my duas to Ayesha and greetings to your mother.

On behalf of Abdul Qadir, Mullaji Saheb, Maulana Rustum Ali Saheb and Moulvy Sirajul Haq Saheb, all send the same message.

Abdul Raheem from Raipur,
Sunday."

Ala Hazrat always gave invitations to my father in the same way that Maulana Abdul Qadir always invited me. Many can still

bear me out. Ala Hazrat always insisted that my father should come to Raipur time and time again and stay for long periods. In this Hazrat Raipuri II followed in his footsteps in his invitations to me - even moreso. Due to the insistence of friends I now quote a letter from Ala Hazrat to my father:

"To respected Maulana Yahya Saheb from Abdul Raheem,
Assalamu Alaykum Wa Rahmatullah.

For the sake of meeting you I am very anxious to come to Bahut. But firstly I am not in control of the transport and secondly, if I go there, then Shah Saheb will have to empty the upper rooms, wherein he resides. Should you be able to come to Bahut with ease, then please inform us so that I may resolve to meet you there. Let it not be so that you arrive on Thursday and leave again on Friday because that will put me in difficulty in going and coming. If you are able to stay with ease then do come.

Abdul Raheem of Raipur,
5 Zil Qada 1334 A.H."

Ala Hazrat had so much love for my father that on his departure for Haj in 1328 Hijri, he was very keen to take my father with him. My father himself was keen and actually took the necessary injections but right at the last moment some problem arose as a result of which he had to postpone the journey.

Once Ala Hazrat told my father that he was undertaking a long tour of Punjab. His journeys unlike the quick and short-stop journeys of Maulana Madani were always taken in ease, taking his time over visits, just like those of Hazrat Raipuri II. Sometimes lasting weeks or even months. But this time because my father was with, Hazrat experienced difficulty. The journey was a long one and contrary to his habit it had to be fast. This caused me much sorrow.

Ala Hazrat told my father that he would like him to accompany them on a trip to Punjab as there were many longing to meet him but were unable to come here. There were mureeds of Hazrat Gangohi who lived in very far off places, who were very keen to meet my father. My father accepted on three conditions: Firstly, that all gifts presented to them in the form of cash will be my father's and all other presents in the form of eatables, clothing etc. will be Hazrat's. Secondly, that he would be free to sleep where and when he liked without being bound by Hazrat's personal preference and thirdly, that he would not be bound on the return journey by Hazrat's arrangements but that he be allowed to return whenever and from wherever he wanted. Hazrat accepted all three conditions. I also accompanied them on this journey.

The first stage was up to Ambala where we stayed at the house of Hafiz Muhammad Siddeeq. Thereafter we left for Khanpur, Ludhiana and Thagras. The journey went up to Raipur-Gujran. Whenever we stopped, Hazrat said: "Make Hazrat and his son's beds in separate places from ours."
They would first arrange my father's sleeping quarters and allow him to lie down, but I enthusiastically stayed with Hazrat.

At every stop crowds of thousands surrounded him. Thousands of people came along for shaking hands. As far as eating was concerned my father could not eat alone. He had to eat in Hazrat's company, but he never slept in as Hazrat (as this would disturb him). In fact Ala Hazrat sometimes had no chance of even lying down for days on end.

We travelled by bullock-carts from one village to another. Sometimes in twenty-four hours we finished three or four villages. I was a mere child and never got tired. Hazrat however became exceedingly tired. When after Fajr he set forth from one village, hundreds of the attendants would roam around the cart

running on both sides as the cart went ahead, till they reached the next village. When we reached the next village my father would go to lie down while Hazrat would sit amidst the adoring attendants. Sometimes lassi was given to drink or sometimes tea. Hazrat would only take one or two sips but the lassi or tea party would continue for a long time.

Hazrat then stayed there long enough for handshaking and Bay'at initiation and then again sat down in the ox-wagon. Sometimes I used to sit on Hazrat's wagon and sometimes on my father's.

On this journey at Raipur-Gujran, my father performed the nikah of Maulana Ahmeduddin Saheb. Near Raipur-Gujran there is a river which we had to cross by boat. The carts and wagons from this side had to be left there. From Raipur-Gujran thousands of people on foot and about fifty well decorated horses came along. Seeing these I felt a great urge to ride on one of those horses, although I did not really know how to ride a horse. One beautiful horse was brought and I was placed on it. As I sat down, I gave the horse a slap on its hind-quarter and immediately she started to run in the direction of the river. I laid flat on it filled with fear. But immediately twenty or so young men jumped on their horses after me to head us off and bring her to a stop. They grabbed the reins and brought her to a stop. Some of them, in order to cut me off even rode their horses right into the river.

Fortunately Allah had previously determined that I should live, otherwise I would surely have drowned. I later came to know that this horse was a pedigree type. People said to me that, that horse had never before had its buttocks slapped.

Anyway, the sight of those young men on horse-back will always be with me. They were real experts. They did not chase

my horse, otherwise she would have gone even faster. They raced on both sides of the horse, preventing it from going to the river. Then they came from both sides and closed in on her. They then grabbed the reins and brought her to a halt. I had done practically all that was needed to die, but Allah saved me. Death was not to come to me there. It comes at its own fixed time.

At the time of my initial arrival in Saharanpur during my childhood, my companions, Mahfooz and Mazhar, and I did many naughty and dangerous things. We used to hang from the iron rails of the canopies stretching over the windows of the rooms on both sides of the library in the old Madressa. Sometimes we used to play on the balcony attached to the front of the guest-house on the western side like circus-performers doing their tricks on the rails, while below in the street people would shout: "Hey, what's wrong with you? Do you want to die? And sometimes at the time of salaah we used to play on the balcony stretching over the side of the library.

For a time it was a rule that the three of us should perform our salaah in our own jamaat in the room and were not allowed to mix with others or to go into the Musjid. During the hot days, I did not have the habit of climbing up and down the stairs from the top down. Just next to the door of the old Madressa there used to be a pillar and in the afternoons when all were asleep or at night, I developed the habit of climbing up and down the pillar.

All these were acts so dangerous that if ever I lost my foothold, it would be the end of me. Now I shudder to think what could have happened.

As far as my father's third condition (that he could leave the company of Ala Hazrat when, where and how he wished), this was also fulfilled. I do not know whether Hazrat himself

suggested that my father may go or whether my father himself sought permission to leave. But in order not to cause harm to his teaching, my father and I came back before Hazrat and the rest.

Ala Hazrat remained ill for a long time - about seven years and the illness increased day by day. Hakeem Jamaluddin Naginawy continued to remain in attendance to treat him. He often came and stayed for many days.

For the one afflicted with malady of Divine love,
His illness increases as medicine is applied.

All kinds of treatment were attempted and resorted to, but Ala Hazrat's condition deteriorated. At the time of Ala Hazrat's illness my father used to visit him repeatedly, at the request of Ala Hazrat himself. My father often used to say: "He has no real illness. I only presume that the time for his death is near. But there are none of the signs of those saintly ones, who knowing death is near, long for it." I (Maulana Yahya) used to go to him and first debate with him as to whether he has any knowledge of the unseen that death is near. Then I recited to him those Verses, Hadith and some lines from the Mathnawy wherein the Mercy of Allah is depicted. Then I brought comfort to Ala Hazrat by saying: "Fear not. When death does come, all those things for which you had been longing will come to pass." From this Ala Hazrat would become more cheerful for a few days. He would sit up and also eat something. But after a few days he would again fall into a depressive mood and request my presence. I would have liked to stay in his presence continuously for four months, but my work in the Madressa did not allow for that."

My father had many responsibilities in the Madressa. After Sheikhul-Hind and Hazrat Saharanpuri left for Hejaz in Shawwaal 1333 Hijri, he was also entrusted with the teaching of the Tirmizi and Bukhari classes of Hazrat Saharanpuri

together with his own classes of Abu Dawood and Nisai Shareef. In that year for the first time Maulana Abdul Lateef taught Muslim Shareef.

Due to my father's travels here and there, much teaching time was lost. He generally left on Thursdays and returned on Saturdays. There were no cars in those days and Shah Zaahid Hussain used to leave the best horse at my father's disposal and paid double the fee. In those days from Saharanpur to Bahut by tanga, cost about one and a half rupees, but Shah Saheb in spite of his frugal habits, used to offer the tangas three rupees and if they could reach in one or one and a half hours, my father offered them an additional prize.

Between Bahut and Mirzapur there was a village - Paylun, where previously the English had lived. Shah Saheb bought this village, with all its well constructed, airy houses. During Ala Hazrat's final illness, Shah Saheb brought him to stay here. The surroundings and atmosphere was very pleasant and because of the good condition of the road, it was easier for the doctors to come and go.

Hazrat resided there till his death. His body was taken from there to Raipur. During his illness I went to see him at Paylun on many occasions. I remember on one occasion how Shah Saheb said to me: "This orchard's mangoes are not sold. You may pick and eat as much as you like or make chutney to your heart's delight. It is mine." I was not fond of ripe mangoes but liked to eat unripe ones.

Ala Hazrat said to Maulana Abdul Qadir: "Give him some salt and grounded chilies."
Maulana Abdul Qadir gave me a clay bowl with salt and red chilies. I stayed for two days and I recall quite clearly that during that time, in spite of there being some very delicious things to

eat on the table, I did not eat any rice, roti or curry. I was continuously eating unripe Kalmi mangoes, even though Maulana Abdul Qadir tried hard to persuade me to eat of the other ripe fruits as well.

5. ALA - HAZRAT MAULANA ASHRAF ALI THANWY (RAHMATULLAH ALAYH)

My life coincided with a long period of the life of Hazrat Thanwy (Rahmatullah Alayh). His kindness to me was endless. He came to Saharanpur very often whenever he went on a journey on the Punjab or Eastern lines, or returned from there, he always visited the Madressa. Very few indeed, were the times during my youth when he did not stop over at the Madressa through lack of time. If that did happen, we used to go to the station to meet him.

Once I went to the station when there was a very big crowd and as I put forward my hands to shake his hands he said to me: "The ways of acquiring proper tarbiyat according to our Sheikhs are varied and strange. One of those ways is to use someone as a scribe."

That was the time when 'Bazlul-Majhood' was being written, in which I was involved. I had to go to Thanabhavan repeatedly because the book was being printed at the press of Maulana Shabbir Ali of Thanabhavan.

I used to write the manuscript and had to stay in Thanabhavan for upto fifteen to twenty days at a time and later similarly stayed for extended periods in Delhi when the printing was done there.

Through Allah's grace, wherever it was printed, the printer put aside all their other work and got busy with it. In Delhi in Dareeba Kalan there was a very big Hindustani press where

there were eight or ten machines working simultaneously. The owner and all the employees were non-Muslims. The manager became so friendly with us that as soon as I arrived, he used to announce loudly: "As long as this Maulana's work is not finished, no new work should be started on any machine." There were some very interesting stories attached to this printing of 'Bazl' but at this time I am busy writing about the printing of Bazl at Thanabhavan during the period from 1338 to 1339 Hijri.

I generally reached Thanabhavan early in the morning. In those days trains on the narrow-gauge line used to run night and day, though now this is no more so. From 1970 onwards it had been discontinued. According to some people this suspension is only temporary and that it has been closed down because of the bus services. From Saharanpur to Delhi there are numerous government and private buses as well as a large number of taxis.

I would arrive in Thanabhavan in the early hours of the morning and because of Hazrat, the press-master Maulana Shabbir Ali always used to set my copies so that by Zuhr I received seven or eight proofs to check, which I had to finish by closing time, so that on the next morning their printing could commence. I used to sit in the room on the south side of the Musjid in Thanabhavan. It was summer and in those days I used to sweat so profusely, that on every trip one pair of trousers practically melted away. Therefore I stopped wearing trousers. There were two lungis set aside for my use. When after two or three hours the one became soaked with sweat I used to put it out in the sun to dry, while I put on the other one. And so I went on. I also had the habit of taking a shower seven times daily.

During travel I could never sleep with a lungi because I had a problem since my childhood days which is with me till now. When I go to sleep with a lungi, I do not know how it happens, but when I wake up in the morning, I find that the lungi has

shifted up towards my stomach with the result my thighs are exposed. For this reason, when I am on travel, I always wear trousers when I go to sleep. But during the day I always wear lungis.

During my stay in Thanabhavan I was deeply engrossed in proof-reading from Zuhr till Asr, in the room attached to the Mosque. It was very hot. That was also the time for Hazrat Thanwy's majlis for the general public. I used to feel very disappointed that in spite of being in Thanabhavan, I could not attend his majlis and once mentioned it to him. Hazrat gave me such a reply that fills me with pleasure to this very day.

He said: "Moulvy Saheb, do not worry about that at all. Although you are not present in my majlis, I am present in your majlis from Zuhr to Asr. I look at you repeatedly and with great envy tell myself that this is the way work should be done, diligently and with devotion. I do not see you lifting your head up from the proofs - not even once."

Once I asked Hazrat: "What is the detrimental effect of acting contrary to the clear voice of your heart?"

He replied: "People who are involved in tasawwuf (Ahl-e-nisbat) should never act contrary to their convictions of the heart. This often causes great bodily harm. There was once a saintly man. He got the idea of visiting a certain Alim who was ill. He thought: 'That Alim is like this and like that and he is an Alim.' However his inner voice strongly advised against it, but then his mind again said: 'It is Sunnat to visit the sick. You are visiting him firstly in his capacity as a sick man and secondly in his capacity as an Alim.' Against his inner-self he went to visit him. He had only gone a couple of strides when he slipped and fell, breaking his leg. People picked him up and brought him home."

I was under the impression that, that type of thing happened only to the high ranking ones who are the personification of the saying:

کوفته او کوفته الله بود

With step upon step, they are steeped in (the Remembrance of) Allah.

But not withstanding my own lack of ability, I had many such experiences. For example; when a person undertakes a journey in disregard of the inner voice, he either becomes ill before proceeding or during the journey, or he has to pay some penalty. Or it may be that after the journey he may have to pay some price. Whenever anything like this has happened to me I remember Hazrat Thanwy's words.

Once when I visited him, Hazrat Thanwy said to me: "Moulvy Zakariyya I have a problem which even after pondering over for a long time, I cannot figure out. Why is it that all these mad ones from all over the world are coming here to my place?"

Hazrat then proceeded to tell a story: "There was once a hakeem (I think he mentioned the name Jalinoos or it could have been Bokraat). This hakeem was going somewhere. Along the road an insane person greeted him. The hakeem became quite worried that a mad person had greeted him because people of a kind are inclined to people of the same kind. Is it perhaps not possible that there is some effect of 'jinn' on me? He went home, took a bath and drank medicines to drive off 'jinns.'"

I said: "Hazrat this most definitely is not the case. Hazrat Maulana Abdul Qadir Raipuri also used to say: "Why is it that all these mad people are flocking to me?"
Hazrat asked: "So they go to others as well?"
I replied: "Hazrat, they all have this complaint."

Then he said: "May Allah reward you well. You have lightened my burden. I thought they only came to me ."

Hazrat Thanwy had a lot of love for me since my childhood, but later because of the Muslim League/Congress dispute, this love became less. This was mainly due to my close contact with Hazrat Madani, which caused complaints to reach Hazrat Thanwy that I was a congress supporter. Hazrat had such a dislike for congress as I have for strikes.

Hence when Hazrat founded the 'Majlis-e-Dawatul-Haq', someone put forth my name as a member, Hazrat said in surprise: "But he is one of Maulana Hussain Ahmed's special men?" He refused to accept me as a member. A few days later the Mufti of our Madressa Maulana Ashfaq-ur-Rahman who is a relative of mine as well as one of Hazrat's special attendants, visited him. Hazrat said in surprise: "One of our majlis members proposed the name of Moulvy Zakariyya as a member."

Maulana Ashfaq replied: "He is a neutral, unattached person and meets with everybody. His contact with you is not in any way less than with Maulana Hussain Ahmed."

However, because of the many reports received prior to that Hazrat did not give this clarification any importance. I do not blame him because in those days if Maulana Madani did not arrive here daily, then at least every second or third day he could be expected. This was because of the fact that if ever Hazrat proceeded anywhere on the Punjab or Rourky lines and he had about two hours to wait for a train, he always paid a visit to my house. Similarly when Raeesul-Ahraar came to Raipur, he also often stayed at my place. Whenever Maulana Ata-ullah Shah Bukhari went to Raipur or was called to Saharanpur, he also stayed at my place, whether it was for a short or long visit.

Maulana Shah Ata-ullah Bukhari Saheb had a very well-known saying that the "Kacha ghar (my house which was built of unbaked bricks) is the common platform for all opposing parties. All trains must stop at this platform." Sometimes he used to say that this was a junction and all trains must pass this junction, whether it be the League's, Ahraar's, Congress' or the Jami'at's.

There is an interesting story about these arrivals, and the first time that Hazrat Shah Ata-ullah Saheb came here. The people of Saharanpur had for a long time longed to see and hear him, and therefore they invited him here. He was in the eyes of the British government a dangerous rebel and instigator. So when he arrived in Saharanpur, the problem arose as to where he was going to be put up. Many felt that if he stayed in their houses, they too would also be looked upon as dangerous elements and could be arrested with him.

All those responsible for calling him came in a deputation to the Madressa's Nazim Saheb and complained that Shah Saheb being such a great personality, their houses were not fit for putting up such a person. It would be best if he was put up in the Madressa.

Nazim Saheb told them: "As long as I have not spoken to Sheikhul Hadith Saheb, I will not be able to answer you."
They said: "Well, call him also."
Nazim Saheb replied: "No, at this time he is busy. Come and hear the reply later tonight."

The moment they had gone, Nazim Saheb came to me and told me about the request for Shah Saheb to stay in the Madressa. I replied: "Tell them frankly that Shah Saheb will most definitely not be allowed to stay in the Madressa. There is the danger of harm being done to the Madressa. But he can be put in the

'Kacha Ghar' (my house), because that is the place of refuge for all rebels."

This is true because this is where Maulana Madani and Raeesul-Ahraar stayed. I had never met Shah Saheb before that time. We had both had heard of each other. I said to those organisers of the visit: "If you people had no intention of putting Shah Saheb up in your places, then why did you invite him here?"

Shah Saheb arrived and on his arrival a large procession was taken out through the streets up to the Madressa. At the Madressa, Nazim Saheb told them in front of Shah Saheb: "Shah Saheb's residence will be with Sheikhul Hadith Saheb."

He had heard my name before. Anyone who had ever heard him, will testify to the fact that in praising anything or degrading it, he had the most eloquent way. May Allah reward him well. On hearing that he was to be my guest he showed tremendous pleasure and genuine joy, saying so in loud and eloquent terms. He was a very intelligent and perceptive person and understood the situation. He had seen the world and it's people and understood their motives. After the procession was over, Shah Saheb and a few others came to my house, which was in the true sense of the word - Kacha ghar. It had only one room with a clay floor and unbaked walls. Shah Saheb entered and sat down on the mat.

First of all he started to sing my praises from heaven to earth. Then he started to praise my house, saying that on seeing my house he was reminded of the simplicity and condition of the house of his grandfather, Sayyidina Rasulullah Sallallahu Alayhi Wasallam.

He said: "Hazrat, what shall I say? How can I express my great joy at seeing this house. The era of the predecessors is before my

eyes."

He uttered a large number of praises. Then he said: "Hazrat these people have invited me but they are afraid to let me stay in their houses. That is why I often refuse to go anywhere, but seeing that I had already promised them, I decided to come. But it is my good fortune that when I go to Deoband, I stay with Sheikhul Hadith, Maulana Anwar Shah Kashmiri and here in Saharanpur, the home of the Sheikhul Hadith has, to my good fortune, been chosen for me."

He was only my guest in name, because after merely staying for a very short while the people came to fetch him to go to someone's place for meals. From there he went somewhere else and then to the jalsa. I also in my own humble way offered him something.

Thereafter on many other occasions he stayed here. All these reports continued to reach Hazrat Maulana Thanwy. He was convinced that I was a congress and Jami'at supporter. A few days later Haji Rasheed arrived in Thanabhavan. He was very highly thought of by Hazrat Thanwy. He was a close friend of Mister Jinnah and also a member of Hazrat's Dawatul-Haq. Hazrat mentioned to Sheikhji with great surprise: "One of the men proposed the name of Moulvy Zakariyya for membership of Dawatul Haq. I was quite surprised. He is a very close supporter of Moulvy Hussain Ahmed!"

Sheikhji then loudly supported and seconded the proposal for my membership and said: "I myself had the intention of proposing his name for membership. It is true that he is a friend with close links to Maulana Hussain Ahmed, but his contact and love for you is not in any way less than that. As much contact as he has with any member of congress or the Jami'at, in fact even more, he has with me. I know him well."

But because Hazrat Thanwy had heard about Hazrat Madani's daily visits here and my occasional accompanying him here and there, (and those messengers continued to do their work with a bit of extra detail), Hazrat did not accept this explanation. One of those persons (may Allah forgive him) even said in Hazrat's presence that I had said: "What do you want to go and do in Thanabhavan. Rather go to Maulana Madani in Deoband."

The person who informed me of this was present at the time the accusation was uttered as he was one of Hazrat's close attendants.
He said to me: "Hearing that caused me much pain and sorrow. I was surprised that there could be such persons who will carry such tales about the Elders. I have been a supporter of Hazrat Thanwy for a long time and had intended to refute the statement but could not find the courage."

Anyway, these kinds of lies reached Hazrat Thanwy. It was not wrong to look upon me as a close friend of Hazrat Madani, who at that time had a very big dispute with Hazrat Thanwy. At that time quite a few risalas were written on the subject of their disputes. One of them is 'Albawa'dirun Nawadir.'

All those people who had close relations with Maulana Madani, were not looked upon with favour by Hazrat Thanwy. But the disputes between these Elders are not like the differences between us incapable ones. No, it was the type of dispute that existed between those Sahabas at Jamal and Siffeen and about which I have discussed thoroughly in Al-Etidaal.

Therefore on 1st Muharram 1351 Hijri during the Civil Disobedience and Law breaking campaign, when Maulana Madani was arrested at Muzaffarnagar station and sent to jail and the news was relayed to Maulana Thanwy, he showed tremendous sorrow and anguish. He then said: "I never knew

that I had such a close relationship with Maulana Hussain Ahmed."

Then someone told him: "Hazrat, you are feeling so sad. But the government did not do him any injustice. They only banned him from entering Delhi, and he himself purposely and knowingly went to break the law."

Hazrat answered: "You try to console me with your words. Hazrat Imam Hussain Radhiallahu Anhu also himself went to oppose Yazid and Yazid did not kill him in cold blood. But don't you see that until today the whole Ummat has not forgotten the sorrow of his death."

Now once again I have diverted and digressed quite far away. I was saying that initially Hazrat Thanwy had great love and kindness for me.

Hazrat Thanwy was once my examiner when I first came to Saharanpur. He asked me the meaning of a certain Persian couplet :

اگر بر جفا بیشه بشتا فتی که ازدست قہرش امان یافتی

I immediately gave him the answer, but my father said to him: "Hazrat would now understand that he is the product of an ignorant teacher."
Hazrat replied: "No sir, Masha Allah!! There is absolutely no doubt in your being a real scholar."

My father used to show overwhelming respect for Hazrat Saharanpuri and Hazrat Sheikhul-Hind. After the death of Hazrat Gangohi he became a mureed of Hazrat Saharanpuri from whom he received 'Ijaazat and Khilafat'. But of all three Elders he had the greatest love for Ala Hazrat Raipuri. Initially he was very informal and friendly with him but one day a person

gifted with communication with the dead gave him a message from Hazrat Gangohi: "Tell Maulana Yahya that he should not be so informal with Hazrat Raipuri."

From that day onwards he began to show more respect to him. However with Maulana Thanwy he had a relationship of informality to the end. We children could not understand that. It was the result of that which made Hazrat Thanwy have so much love and kindness for me. I can tell quite a few stories of this informal relationship but will only quote two.

Once in Ramadan my father went to Thanabhavan. The time for Iftar came along. He asked Hazrat Thanwy: "What is your practice for Iftar?"
Hazrat Thanwy answered: "After the time for iftar shown by the clocks and the calender, we wait for about three minutes till my heart is certain that the sun has set."
My father checked his watch ,looked at the horizon and then began to break his fast together with his attendants, while Hazrat Thanwy and his attendants waited for about two more minutes. Then Maulana said: "As long as my heart is not certain, you should not remain here."

After Taraweeh Hazrat asked my father: "Maulana what is your routine for sehri?
My father said: "I eat sehri so late that I wonder whether my fast is correctly performed or not." (This is an exaggeration because he generally finished about three minutes before the time for Subah Saadiq).
Hazrat Thanwy said: "I finish one hour before Subah Saadiq."
My father replied: "In that case I will eat at my time and you may eat sehri at your time. It is not in me to fast for one and a half days."

Then Maulana Thanwy said: "This will not do. If we are going to

eat, we eat together. Let us do this: One day I will take a bit of difficulty upon myself and one day you will take a bit of trouble."

In the end it was decided that they will start sehri three-quarters of an hour before dawn, eat for about fifteen to twenty minutes and finish half an hour before dawn.

There is another incident of this informality. Hazrat Sheikhul-Hind and Hazrat Saharanpuri left in 1333 Hijri for a long journey to Hejaz. During that time my father wrote an informal letter to Maulana Thanwy in which he said : "Up to now you people when travelling on the Punjab line or the Rourky line regularly used to visit the Madressa for Hazrat Saharanpuri's sake. But now that Hazrat has left on a long journey to Hejaz, you no longer do so. Because of my relationship it will be easy for you to travel here. Therefore for the sake of visiting me, you should undertake one journey every month."

Hazrat Thanwy in that same informal manner wrote back: "I will undertake such a journey with pleasure, but on the following conditions: When my journey is further, the responsibility of paying the trainfare will be upon those to whom I am going, but when I am not travelling anywhere else, and only come to visit you, then the responsibility of paying my trainfare and that of one companion, in third class, upto Saharanpur, will be upon you, for both journeys - going and coming. And when I return you will have to supply me with a clay bowl of mash-daal for breakfast, and the bowl will not be returned." (Hazrat Thanwy used to be very fond of 'mash-daal' and especially liked it the way my mother cooked it). When Hazrat used to visit us, delicious dishes were placed before him on the table-cloth eg., firny and shahi tukre, but Hazrat used to take the bowl with daal and eat it with a spoon, like one eating firny. He used to say: "If for two or three days no mash-daal was cooked in my house, I

ask for it and say: 'What is going on? All Allah's ni'mats are being cooked but not mash-daal?'"

During my father's lifetime this condition was put into practice two or three times and the agreement carried out. After the death of my father, I in my foolishness, wrote a letter to Hazrat asking him whether this agreement was also inherited by me or not. Hazrat replied: "Yes definitely."

That letter of Hazrat Thanwy is stored with the letters from my Elders, but at this stage I cannot lay my hands on it. I never had the opportunity to act according to the agreement. But one thing I did most regularly was that whenever Hazrat was around and while my mother was alive, I put some mash-daal before him.

For many years it was Hazrat's habit that if he came to Saharanpur and anyone wanted to invite him for meals, that person had to write to him well in advance that he would like to invite him on a specific date to his house or to feed him in the Madressa. Then Hazrat would write back and say that he was my permanent guest and that permission would have to be sought from me. At that time one of my bad habits about which I have written previously, would come to the fore. I would reluctantly give permission but on the condition that Hazrat would have the time, hence it would be best if the food was sent to the Madressa.

At one time Hazrat used to call me by the nickname of 'Barafi' (ice-man). When I came to him he would first say: "Barafi, Barafi, Wa Alaykum Salaam." The story behind it is this: When I used to go to Kandhla, I had to pass Thanabhavan station. If there was anyone on the train going to visit Hazrat, I would purchase three or four 'siers' of ice and send it with that person to Hazrat, wrapped in some piece of cloth. The person would

then take it to him and thereafter leave the cloth in the sun to dry. Once I met a certain Haji Muhammad Jan Saheb, who is the Imam of the Musjid in Mohalla Naya Bhans in Thanabhavan and gave the ice to him. The poor man had no cloth in which to wrap the ice and carried it in his hands due to which he must have experienced great discomfort. His hands must have become frozen and numb.

When he reached the Khanqah, Hazrat asked him: "Did you bring it from the station just like this?"
He answered: "Yes Hazrat, I had no cloth to put it in."
Thereupon Hazrat became angry and asked: "When you had no cloth to put it in, why did you not refuse to take it? And now, that which melted away, who will make good that amount?"

When I thought of the scolding the poor man received, I was very sorry for him, because it was on my account that he had to bear the brunt of the scolding. For this reason my name became Barafi for a long time afterwards.

Once Hazrat Thanwy wrote me a confidential letter regarding a certain person in the Madressa, who was also a relative of Nazim Saheb. He specifically asked me not to disclose the contents to Nazim Saheb as it could possibly cause him some resentment. I was asked to organise for the transfer of that person to another position but it should be my own opinion.

Everybody knew that at that time, I was practically in control of the Madressa and the administration. Nazim Saheb had no qualms about that. I said Nazim Saheb: "I want to show you a secret and confidential letter regarding something which I will have to do."

After reading the letter Nazim Saheb replied: "Make this change. I would also like to see it happen. I have myself wanted to

consult you over it but could not find the time yet."

I wrote out an order, that the person concerned should be transferred to another position. Nazim Saheb wrote on it: "This should definitely be done on condition that the Guardians and Supervisors of the Madressa be asked for approval."

The person concerned always remain resentful towards me afterwards. Perhaps he was right because he was unaware of the back-ground of the issue.

I have already written that when any of the Elders, Sheikhul-Hind, Hazrat Saharanpuri, Hazrat Thanwy, and Ala Hazrat Raipuri, visited each other, their happiness was such that it seemed as if Eid had come. One day Hazrat Saharanpuri went to visit Maulana Thanwy. I was with. Maulana Thanwy also invited a certain other very prominent Elder of Thanabhavan to have lunch with us.

For the meal there were many delicious dishes, that it was difficult to count how many. This other buzroogh criticised the meal very much in his own majlis: "These Moulvies give long lectures about the virtues of simplicity and frugality, and then give such lavish feasts. I counted the number of dishes on the table-cloth. We were only four persons and there were sixty two plates. Eight were only for chutneys and achaar. Then there were various kinds of jams, salads and a large number of curries all in small dishes."

When Hazrat heard of this, he was quite disappointed, saying: "I tried to honour him and he sits about counting the plates."My Hazrat also had some criticism: "Such lavishness and formality was not expected from someone like you."

Maulana Thanwy replied: "But Hazrat, I did not make all this

lavishness. You caused it all. If you had arrived quickly and unannounced, there would not have been all these formalities." (This whole story is also quoted in Hazrat's Malfoozaat).

It was Hazrat's routine with us that if we were only two or three persons, we used to eat in the female section of the house. Once Maulana Abdul Lateef and I were his guests. After Maghrib we went to have our supper at the house of his younger wife. Hazrat himself brought and carried the food out from inside. This embarrassed me very much. (Having told this story so far, I remembered that I had already mentioned it in Tuhfatul Ikhwaan under my writings number 13).

Once Hazrat Nazim Saheb and I visited him. About half an hour before the meal, Hazrat drank some cold water. At the time of the meal, he said: "I would like to eat with you and therefore I drank cold water without being thirsty, so that I would become hungry, but I am still not hungry, therefore excuse me for not eating with you."
That was the first time I ever heard that drinking of cold water makes one hungry. When I asked him about it he explained it to me.

On another occasion he said to me in great kindness: "You are exempted from our rules here at the Khanqah." But in spite of that I followed the rules strictly as far as possible. Therefore if ever I visited him and Hazrat Meeruty without previously having informed them of my coming, I always ate something before going, so that when asked to come and eat I could say: "I have already eaten." And when Hazrat would ask: "Did you finish your lunch this morning already?" I would reply: "Hazrat I could not eat last night, so I ate this morning."

At the time of the printing of Bazl, I often had the opportunity to stay there for a few days. Hazrat would insist that food for me

would be sont from his house, but I always requested to be allowed to make my own food arrangements with the cook in the Khanqah kitchen. That would be more comfortable for me. Hazrat generally accepted my request.

There was one boy whose parents used to prepare the food for those staying in the Khanqah at two annas per meal, which consisted of five chapatis and a curry of daal, bhaji or loci. Meat was quite scarce in Thanabhavan. It was only available on two or three days of the week. That was the time when I could not eat food without meat and made a condition with him for a special 'meat' meal for as long as I was there. The meal he brought me was sufficient for two and I made him prepare half a sier of meat separately for every mealtime. The expenses of all this was on me and I paid him four annas separately for the cooking of every meal.

I told Maulana Shabbir Ali that it is the rule of the Khanqah that two people should not eat together and it was my habit that I never ate alone. He said to me: "Don't worry. When our big father goes home to eat, Bhai Zafar will eat with you." And so it was. (May Allah pardon him and grant him high rank. I was very informal and friendly with Maulana Shabbir Ali. He was also a young man and was very fond of joking. He knew much poetry and after Hazrat Thanwy left for home we used to have our poetic majlis. And if Bhai Azizul Hasan was around, it really went off well).

Both Maulana Shabbir Ali and Maulana Zafar Ahmed, presently Sheikhul-Islam of Pakistan had told me that they felt awkward about my food arrangements. I told them that if I was to be a guest for a mere two or three days, I would not make these arrangements, but this was to be a daily thing for a long time and to be a burden upon the heads of others was a burden to me. This was no new thing. It was always my habit that to be a

guest for one or two days is no problem, but to throw myself upon the mercy of others for a long period of time is against my sense of honour. If ever I was unable to pay for my needs and services, then in the form of a present or something else I would compensate for whatever I felt was a debt upon me.

May Allah reward those who cooked for me and fed me. In Thanabhavan meat was not available daily, but in Jalalabad it was. Therefore they used to order meat from there daily and even if for some reason it could not be acquired from there they slaughtered chickens.

If those people are still alive may Allah grant them great progress in both worlds and if they have passed away, may Allah grant them complete pardon and high rank. They fed me so well that I was most satisfied. Sometimes I gave them presents and they always awaited my arrival with enthusiasm.

When Hazrat left for home at mealtimes, Maulana Shabbir Ali, Maulana Zafar Ahmed and I took our food and ate together. The food left over after I had eaten was taken by my cook, but of the curry very little was left because my food had meat in it. There was no food like it in the kitchen.

It did happen once or twice that our food arrived late and that we were still eating when Hazrat returned from the house to the Madressa. Even though he saw us eating together he said nothing. He merely cast his eyes down and walked past.

The benefit of Hazrat's writings to the general public and the progress it brought can never be denied. The general acceptance and popularity of Beheshti Zewar is accepted by all. But I believe that my father had a lot to do with it. I already wrote that when my father died he had a debt of 8000 rupees hanging over him. This was mostly because of his business and

because he used to print ten or twelve thousand copies of it per year. There was never a time when some edition or part of Beheshti Zewar was not being printed through the Bilali Press in Sadhora, Ambala. He also owed the press about five thousand rupees. The price of each volume of the book cost three and a half annas each, and every part of it was sold for seven and a half paisa. The booksellers got it for half the price.

Furthermore, Madressas received it at half price, e.g. at the time of the Annual Jalsa and during the three day Jalsa at Deoband in 1328. At such functions the public also got it for half price. Many people were given full sets on this condition that when it was sold, they had to only send half the price with the other half for themselves. For quite some time after my father's death, money orders of fifteen rupees reached me with the sender writing that the late Maulana had given them copies of Beheshti Zewar which had now been sold. But up to then they could not send the money.

When Hazrat wrote the book 'Hayaatul-Muslimeen' which Hazrat himself considered very important, I thought about my father a lot. Hazrat expressed the desire that like Beheshti Zewar, it too should be popularised and I thought to myself: "If only my father was alive today, then its popularity would have been doubled."

I very much desired to print it in large numbers for free distribution, but because of my academic responsibilities and my pre-occupation with my 1338 Haj, I did not have the time to do that. May Allah reward Maulana Naseeruddin, that he undertook the responsibility of circulating and popularising my works. For the last few years, due to the great influx of guests, my son-in-law, Maulana Hakeem Muhammad Ilyaas has been responsible for organising the publication of my works, because Maulana Nazeer in being so involved with arrangements for

guests, could not find the time. May Allah in His Infinite Mercy and according to His Measurement give the best reward to all those who have assisted me in any physical, financial, economic, academic and spiritual way. What else is there that this humble servant can do to compensate them for their help except to make dua for them?

There is no doubt that one's environment has an effect upon a person. Because I was all the time in the company of men engrossed in 'Zikrullah', I also developed a love and enthusiasm for Zikr. Whatever Zikr Hazrat Thanwy advocated, I used to go and recite it while sitting at the grave of Hazrat Hafiz Zaamin Saheb, from Fajr Salaah till the time the press opened. I enjoyed this very much.

At that time Hazrat Zafar Ahmed Saheb was the Mufti of Thanabhavan as well as the Imam. He was very kind to me and used to discuss very high ranking things eloquently. I also developed a desire to go into solitude and busy myself with Zikr and spiritual exercises. From there I wrote to Hazrat Saharanpuri that because of the duties in the Madressa, I had not been able to become regular and punctual in my Zikr. If Hazrat should give permission I would like to go somewhere, where I could devote myself to Zikrullah and spiritual efforts for four or six months. Hazrat Saharanpuri wrote back: "There is no need for that. Together with your academic activities, make as much Zikr as you can."
In this I found a way out of full participation. Even now too I often do not find the time for it.

I also had very little time to attend Hazrat Thanwy's majlis and at his place the majlis time was fixed for between Zuhr and Asr. I had made the intention of never attending without wudhoo and Allah granted me this wish. I have had many incidents of this and in writing them I experienced great enjoyment. But in order

to write about all these I would need very big volumes.

During the latter part of his life and during his illness, Hazrat Thanwy resided at the home of the late Maulana Manfa'at Ali the lawyer, as there were good facilities for 'istinja' etc. at his house.

Once Hazrat came and stayed at the home of this 'Lawyer' Saheb. I had some 'Ta'beena' prepared. It was a Sunnah dish, and I first asked Hazrat's special Khalifa Hakeem Abdul Jaleel, who is also a good friend of mine, whether it would not perhaps be harmful to Hazrat's health. May Allah reward him well. He told me it will not be harmful. I sent it to Hazrat with a note that it is a Sunnah dish and I had already ascertained that it is not harmful. Hazrat wrote back: "I accept it with pleasure, if only you had not written that it is Masnoon. In the present circumstances, if I do not accept it, then the sorrow would have remained with me that I had turned my back on something Sunnat."

I wrote back: "Your words are most highly respected, but if for any reason, it is not liked by you, then the fault lies with the cook - not the actual thing. We have often seen how one cook prepares a certain meal most deliciously while another prepares it without any taste. If after this, Hazrat does not feel like eating it, there will be no compulsion upon Hazrat."

Hazrat accepted the gift but I do not know whether he actually ate it.

6. HAZRAT SAYED HUSSAIN AHMED MADANI (RAHMATULLAH ALAYH)

The kindness and affection shown to me by Hazrat Hussain

Ahmed Madani (Rahmatullah Alayh) started from the time I was twelve years old. During 1327 Hijri Hazrat Madani came to stay in Gangoh for over two months, fasting all the time. His practise was that Hazrat after performing Asr salaah in the Khanqah Musjid, went straight to the grave of Hazrat Gangohi, where he remained in meditation till Maghrib, returning only about seven minutes before sunset.

Our house was enroute to the Khanqah. My mother used to prepare all kinds of fruits and vegetables for Iftar and put it on a table-cloth spread on a charpai. I used to stand outside the door of the house and watch when Maulana Madani came along. As soon as I saw him coming from far, I used to run and shout to my mother that he was coming. My mother would then recede back into purdah. I would then stand at the door telling Hazrat: "Come in, come in." Hazrat would then have his iftar slowly and comfortably. It used to be just like the iftar of my father and Hazrat Thanwy. After having made iftar, washing his hands and rinsing his mouth he would proceed to the Khanqah for Salaah. He himself was the Imam of the Musjid at that time. At the Musjid he would drink two mouthfuls of water and then proceed to the musalla.

It was quite hard on the host Hakeem Masood Ahmed, son of Hazrat Gangohi, that although Hazrat Madani was his permanent guest, he should perform his iftar somewhere else.

This was that time concerning which Hazrat Madani wrote to the Editor of 'Medina' that he knew me since I was twelve years old. From that time onwards whenever we met, his affection towards me increased. I have written about the later days, that whenever he went from Deoband on the Punjab or the Rourky line, and there was any time in between he would most surely pay a visit here. But I have also been crude in my respecting these two Elders - Maulana Madani and Maulana Raipuri II.

May Allah pardon me. There are still many friends alive who have seen the great favours of these two Elders upon me and my ill-mannered behaviour towards them.

Before partition, when Hazrat was about to leave on the last Haj. I received a telegram from him that he was arriving on the Frontier Mail train. (I always had a habit, which is no longer with me now, that to fall asleep was in my control. It was easy for me not to sleep at all for up to three nights on end. But to get up after going to sleep was very difficult. In Ramadan in my childhood my mother used to wake me up with patience but I just could not get up. Then making me sit up she used to feed me one or two morsels with great difficulty, which I never even remembered afterwards, but in the morning I could taste what I had been made to eat.)

Once after the death of my parents in my youth, it started to rain during the night while I was sleeping outside, during the hot season. I was completely oblivious of it. In the morning I woke up to find the whole bed, my clothing and everything soaked.

Worse than that: During the Haj of 1338 Hijri when during the reign of Shareef Hussain, there was a lot of highway robbery. The Hajis could not go along the common routes to Medina. We first travelled along the sea route and later along the Jabal Ghaa'ir route. This was the route of the Hijrat of Rasulullah Sallallahu Alayhi Wasallam. Because we had to travel the last three manzils over mountainous terrain we had no shugh-duffs (sun-shades) etc. The Hajis had to travel on bare-back camels by night and for fear that they may fall from the camels in the uneven mountainous paths, they could not sit on the camels.

When the sun came up early in the mornings we were without any sunshades. There were also no trees for shade. But on the way to Medina and back in the state of Ihraam, even though

bare except for a lungi around my thighs, I used to fall fast asleep in that fiercely burning sun until midday. When I woke up the sand under me would be wet and cool from my sweat as if someone had thrown a jug of water over me.

At that time due to the heat of the sun the faces of all my companions had become red. They used to become very angry with me that even in that hot sun my eyes did not open. All that tremendous heat and yet I would sleep right through. It shows how difficult it was for me to wake up after having fallen asleep.

Hence, whenever I had to go somewhere in the latter part of the night or if Maulana Madani was arriving from somewhere, I always stayed awake. I never used to go to the station for anyone except Hazrat Madani. My habit at such a time was to start writing from after Esha till it was time to go to the station.

Hazrat Madani's telegram from Karachi stated that he was coming by the Frontier Mail which would arrive at five o'clock in the morning. While I was still writing, at about twelve o'clock I heard loud noises on the stairs leading uo to my room and voices. As I looked out, I saw Hazrat Madani had reached my door. I jumped up and in an disrespectful voice said to him: "How is it that Sheikhs of Hadith, Sheikhs of Tasawwuf, coming back from Haj do not refrain from deceiving people. Is this the time for the Frontier Mail to arrive?"

Hazrat Madani immediately embraced me and held me tightly. I can still today feel the affection in that embrace. May Allah grant him the highest rank. He said: "When I arrived at Lahore from Karachi, someone told me that the Calcutta Mail was about to leave. It had been delayed for two hours. I ran, taking only my stick and mishlah and jumped onto the moving train. I told all the others when I last saw them disembarking at Lahore, that I would meet them at Saharanpur station. No one knows that I

came with this train. The ladies and luggage are coming with the Frontier Mail, but I thought I will at least have two hours in which to meet you."

Then he said: "Come, let us go and wake Julaha up."
(Julaha was the name given to Hafiz Muhammad Yusuf Ansari Saheb, one of the grandsons of Hazrat Gangohi. He was a member of the Consultative Committee of Darul Uloom Deoband. During the British era he was a civil servant with a high salary and earned a lot of respect from Government Officials. During the time of the campaign to boycott the English he resigned from government service and set up mills for spinning Khaddar and thus received the nickname Julaha).
I said: "Yes, let us go."
I turned the lamp down and went out with him, but as we came down the stairs, I said to him: "What about tea?"
Hazrat replied: "Tell Moulvy Naseer to make it and bring it there."

Moulvy Naseer was asleep in his house. I called him and asked him to bring two teapots of tea to Hafiz Yusuf's place. When we arrived at the house of Hafiz Saheb, he was fast asleep. After calling him a few times he woke up.

He got up and looked at his watch and said: "My watch says it is only twelve o'clock. It seems it has stopped."
Then Hazrat spoke: "You are so fast asleep, here I am roaming about and no one asks about me."
I replied: "No sir, you are not roaming. The east, the west, India and Arabia are roaming after you."

Hazrat then sat down and told the whole story of how he had taken the Calcutta Mail train in order to meet some friends for two hours. While sitting there Moulvy Naseer brought the tea and we drank it, while Hazrat told us of his travels.

Around half past two Hazrat had to leave and insisted that Hafiz Yusuf should not come to the station. To me he said: "Come let us go to the station."

We took a tanga and reached the station at about a quarter to three. A crowd of about a hundred to a hundred and fifty people had gathered to welcome him. As he got off the tanga a big noise was heard as some people shouted "Hazrat has arrived." While those far off would not believe it as the Frontier Mail had not yet arrived.
Some said : "It cannot be. There is still an hour and a quarter before the train arrives."
Another exclaimed : "Where is the train ? We have not seen it."
Hazrat in great dignity proceeded towards the crowd with his stick in his hand and mishlah over his shoulders. He said: "If you know me that I am Hussain Ahmed, then meet me."

With ease he shook hands with all. Soon the Frontier Mail arrived and because it does not stop at Deoband, all Hazrat's luggage was taken off the train at Saharanpur. He always had a lot of luggage whether the journey was long or short and this time he came from Haj. The goods were all placed in the passenger train which left at half past four. There was a lot of luggage but Hazrat never had much worries over the luggage. Whenever I used to see all Hazrat's goods, I used to worry how all the goods were going to fit in.

Hazrat arrived at Deoband at six o'clock and at eight o'clock that same day he started teaching Bukhari. Whereas, whenever I had to leave on a journey, then for three days to a week before, the dread of travel made me feverish. Afterwards for ten days I used to feel the exhaustion. My Hazrat Saharanpuri was also like him. When he had to go on a journey, he would continue dictating 'Bazlul Majhood's' text and when Haji Maqbool had already tied the luggage on the tanga and called out that the tanga is ready,

then he would stop, stand up and leave to board the tanga. I enjoy telling the stories of my Elders, whether other people like it or not. At least, I enjoy it. Moreover the affection of Hazrat Madani and Hazrat Raipuri upon me is so great that to mention it all would require many volumes.

One afternoon during the hot season at about one o'clock I was lying asleep by the door of my house. That was the time before fans and electricity had entered our lives and I lay with my head towards the door. Suddenly, as I lifted my head up I saw Hazrat Madani standing in front of me. I quickly got up and shook hands with him and straight away asked: "Would you like to eat?"
Hazrat replied: "If I had already eaten, would I have come here?"
Behind him were the late Allama Ibrahim, then the vice-rector of Darul Uloom Deoband, the late Maulana Mubarak Ali and behind him a long line. I did not count how many they were. Later I found that they were twelve persons in all.

Hazrat entered the 'kachaa ghar' with his whole retinue of respectable people. With bare feet I went into the house and asked the children: "There are quite a few people with Hazrat Madani. Is there anything to eat?"
They replied: "Not a piece of roti and absolutely no curry."
The reason for this was that at the time of lunch a group of eight guests had arrived without prior notice and all the food was served to them. In fact even the children only ate a little and were still half hungry.

May Allah reward both my wives and all my children well. At the times of the arrival of guests I had a lot of help from them. For them it was a minor thing to prepare food for thirty or forty people within less than an hour on condition that several of them were at home. I told one of them to quickly start mixing flour for bread, and told another one to put some masaala in the

pot and still bare feet, I went outside. Through the 'Karamat' of Hazrat Madani, the very man from whom I normally bought my meat, Soofi Karam Ilahi, for whom I had much love and affection, was coming along in my direction. I called him and he came along quickly. On my question of whether he had any meat he replied in the affirmative. I asked him to quickly send three siers of minced meat to the house. When I returned inside, both fire places were going full swing, the one baking bread and the other boiling the masaala. I quickly threw the minced meat into the masaala and said: "Cook it quickly". To the other daughter I said: "Sit busily upon that frying pan with the rotis." One of them was kneading the flour and making them into balls. The other was rolling them out and baking them on the 'tawa' pan. While another one was cooking the meat. There were four of them at the time.

I went inside where the guests were seated and made a loud noise complaining; "Hey, nobody has spread out the table-cloth! Come on Bhai, let us spread the dastarkhan and come, let us wash hands!"

Hazrat was under the impression that food had already been prepared from before. They washed their hands and sat down. The cloth was spread. In this two or three minutes were taken up. When I went in again ten or twelve rotis were ready, and the meat half cooked. I brought three small bowls of curry and placed the rotis in three places. Then only did Hazrat realise that this food had only been cooked at that moment. He was not surprised because he had previously had experience of that. But Allama Ibrahim, who was an expert in the rational arts asked: "Did you have any information about our arrival here today, or did you have some inspiration."
I replied: "No sir, I went to buy this meat from the butcher after you had already sat down here."
He said: "That is not possible. It is contrary to reason."

I replied: "it is not necessary that everything that happens, must be in accordance with reason. Some things are beyond understanding."
Hazrat Madani said: "Don't get involved in a debate with him. Let us eat quickly. It is getting late. In his house these are the kinds of things which continuously happen."

Then Hazrat Madani said: "None of these people are with me. Since the death of Maulana Ashfaq-ur-Rahman (Ala Hazrat Raipuri's nephew and a Shura member of Darul Uloom Deoband) many days have passed. Every day I had decided to go to Raipur to pay my respects but whenever after teaching I got home, there was some important visitor or something preventing me from going. Today I decided to proceed straight after the class. All those who heard of my intention, joined in. I only met some of them at Deoband station and some of them at Saharanpur station."

I am not exaggerating but from the minute that I shook hands with Maulana Madani at the door to the moment the dastarkhana was spread out, took eleven minutes. If I should only mention Maulana Madani's kindness to me at the time of eating, they are so many that I cannot count them.

Often, it so happened that Hazrat arrived at my home while I was busy teaching. Hazrat would then call out to one of my children: "Give salaams from Hussain Ahmed and ask them to put forth any food that is available quickly. The train's departure time is near."

When the children heard this voice, they immediately sent a person to call me from the Madressa. Hazrat would then shout back: "There is no need for Abba-ji to be present. What is needed is food. If there is anything, bring it, otherwise I am going."

Often it happened that by the time I reached there Hazrat had already started eating or had finished eating. Then he would say to me: "Your house-folk have caused an interference in your work. They have caused you trouble. I did not call you."

Hazrat always had the routine of proceeding on travel on Thursdays and often, on going or coming, he would stop at Saharanpur. Since my father's time it was always my habit to eat after Jumua. I never enjoyed eating before Jumua. Hazrat however always had lunch before Jumua, whether there was much time or little. On travel the hosts always had consideration for that and if I was with I also followed suite. But in Saharanpur we tried our best to let the other one's view prevail. He would say that for my sake he will have his meal after Jumua and I would insist that for his sake, I would have lunch before Jumua. He would not accept my offer and most of the time we ate after Jumua.

Once Hazrat returned from a journey on a Friday about eleven o'clock. It was decided that we would eat after Jumua. While we were eating one of the town's people came along and made Hazrat promise to come to his shop for a few minutes. I opposed the request because by his over there, he would be delayed. The man would not budge from his request. Hazrat had to leave with the half past four express train to Delhi because he had promised to attend an Ijtima or function after Esha.

But Hazrat Madani and Hazrat Raipuri were people who always tried to please people. At three o'clock we went in the man's car to his firm's premises. On the way the car gave us a lot of trouble. Furthermore, this person also delayed us to such an extent that when we reached the station, the train was gone. But in spite of that there was no sign of displeasure or blame on Hazrat's face! Hazrat sent a telegram to Delhi that he was coming with the next train. He gave his food holder to his

attendant, saying: "Go to Sheikhul Hadith and tell him that whatever food he has available, he should put in this and hand it to you."

I heard later that many persons at the station begged to be allowed to bring food to the station for him enroute to Delhi. But he insisted: "My food shall come from that house."

Now I ask, what kindness and which favours of his shall I mention and which not? On another occasion Hazrat came here during the hot season. I asked his attendant: "Is there any ice in the thermos flask?"
He thought I wanted to some to drink and said: "Yes there is a little. Do you want some?"
I said: "I am not asking in order to get some to drink, but what I meant was that you should fill your flask from my one."
This was a new attendant and said: "No, there is ice in the flask."
Hazrat said: "Fill it for as much as it can take, you should take whatever you can get from a stingy one."

Once someone from Delhi sent me a packet of Gaajar Halwa and on that same day it became known that Hazrat was arriving. I had the Halwa placed on a hanging net tray in front of my room with great care. In those days I permanently resided in the upper room day and night. When Hazrat arrived I sent someone to go and fetch the packet from there and present it to Hazrat. Hazrat himself got up and took the packet from the 'chinka'. He took it out of its wrapping and threw the wrapping away. He was a king and of what value are such insignificant things to him? I on the other hand, according to his judgement was a 'bakheel' (stingy one) and as such felt quite sad that the cloth in which the packet was wrapped should go to waste.

Hazrat himself ate a small amount of it and fed the rest of the almost two siers of Halwa to the rest of the gathering. It was

quite a large gathering consisting of those with him and those who generally gathered here on his arrival. He did not present me with any piece thereof, not even to taste. Then he said: "This is a stingy one."

Hazrat had a great liking for Khaddar and a great dislike for foreign imported materials. All knew this but to me it was another of his affectionate interest in me. When he saw me wearing a Kurta made from imported materials, without any second thought he would put his hand into the front of the Kurta and tear it from my body till it fell in pieces before me.

During Hazrat's lifetime I took great precautions to wear only Khaddar in our house because there was no fixed time when he would suddenly make his appearance. Sometimes he came by night and sometimes by day. Hence even in the hot days I wore Khaddar even though it was quite an ordeal.

Hazrat Gangohi's daughter had much affection and respect for Hazrat Saharanpuri, and Hazrat had a lot of respect for her. Hazrat Saharanpuri never wore a Khaddar. She ordered some cotton, spun it into very fine material with her own hand. Then she sewed a very nice suit of clothing consisting of a Kurta, trousers and a topi, and sent it as a present to Hazrat Saharanpuri. Hazrat, in her honour, wore it to Jumua once. Then he took it off, gave it to me and said: "Here, take this. You run behind Moulvy Hussain Ahmed and for his sake wear Khaddar all the time. Wear this too."

Once when for some reason Hazrat Thanwy could not attend the Annual Jalsa in Saharanpur, Hazrat Saharanpuri sent a telegram to Maulana Madani, who at that time was in Calcutta, saying: "Your presence is of the utmost importance at the Jalsa."

May Allah reward Maulana Madani well. He had to go somewhere else. He sent a telegram to them, asking for a postponement, and travelled to Saharanpur. Since he had been especially invited to the Jalsa, Hazrat made special arrangements for his accommodation in the guest house. As he disembarked from the tanga, Hazrat Madani went into the Madressa, greeted Hazrat and kissed his hands.

In the meantime, the attendants took out the luggage and were carrying it in their hands. Hazrat said: "Take the luggage to the upper storey, to the guest house."
Hazrat Madani said: "No, my luggage will go to the kachaa ghar."

From then onwards at every Annual Jalsa Hazrat Madani was the chief speaker in place of Maulana Thanwy. These Jalsas continued with great pomp up to the partition of India and afterwards became discontinued for some special reasons. Only on two occasions could he not attend. On one occasion during the campaign in praise of the Sahaba Radhiallahu Anhum he was in jail in Lucknow. At that time some mischievous ones tried to disrupt proceedings and made efforts to stop the Jalsa. And once in spite of being present in Deoband, he did not come through my foolishness. The invitation from the Madressa office had been posted and posters had been put up everywhere.

I was under the impression that Hazrat knew of the date. He generally used to inquire from about two months before about the date, so that he could note it down in order not to accept an invitation anywhere else. I was completely at ease that he knew. But Hazrat did not come and stayed in Deoband.

The day of the Jalsa in the afternoon Hazrat came to Saharanpur with the aim of meeting some special guests. I said to him: "Hazrat, we have been waiting very eagerly for your arrival.

What happened? Is everything alright?
Hazrat replied: "But you people did not invite me !"
I said: "But Hazrat the printed poster and the invitations had definitely been sent out."
Hazrat replied: "That may be so, but the routine was generally like this for all the years that together with the invitation from the Madressa, your letter always came to me. This time I did not receive such a letter. I understood that my presence here at the Jalsa will not be suitable for you."
At that moment I felt great sorrow at my fault. Thereafter I never neglected to write a special letter of invitation to him.

There are so many stories about Maulana Madani and Maulana Raipuri that I could fill all the six volumes of Owjaz with them.

Maulana Madani always liked to check 'Kowkabul Duree' for his teachings of Sahih Tirmizi. He even encouraged his students to do so. He often used to come from Deoband to Saharanpur specially to see 'Kowkab' and 'Owjaz'. Once he asked me: "Did you write a haashiya (commentary) in Kowkab or did you write an advertisement for Owjaz. In almost all places you write a few sentences and then write 'See details in Owjaz'. Have a look at Kowkab and have a look at Owjaz.

Very often Hazrat checked the contents in Kowkab and Owjaz as well as the original sources. Often he asked: "Where did you get this from?" or "Show me the original source". (Regarding this, some incidents have been mentioned in the section of this book concerning my academic works).

One such story was told about the 'Babul-Istihaadhah'. Once on my visit to Deoband Hazrat Madani said to me: "You have in Kitabul-Haj of Owjaz written a very nice thing, which pleased me very much. Many of Imam Bukhari's objections have been removed through your commentary."

At that moment Hazrat was walking towards his class to go and teach. I bent my head and was so moved that I could not even ask to which part of my writing he was referring to, which caused Imam Bukhari's objections to end. On many occasions I wanted to ask him, but because of my shyness I could not.

Even "Laami-ud-Duraary" was written as a result of Hazrat's persuasion and insistence. Since Kowkab appeared Hazrat repeatedly asked that it be published. I always gave the excuse that I was busy with Owjaz. On a certain occasion he said rather sadly: "If it gets published in my lifetime I will be able to benefit from it, but of what benefit will it be to me after my death?"

I am indeed very sad that this is exactly what happened. During Hazrat's final illness after great effort, four pages were printed which I sent to him through a special person. It was lying at his headside at the time of his death. If only one volume could have been published before his death, there would have been much happiness. But there is no antidote for fate. May Allah grant the reward for 'Laami' to Hazrat because it was at his request that it was written.

I still remember my academic (Ilmi) discussions with Hazrat Madani and my academic debates with him. Many such topics have been written and collected by me under the name of 'Ifaa'daat Hussaini' about which I have already written in the chapter on my writings. During the writing and compilation of his 'Khutubaat' which Hazrat used to write to me a lot, he often sent a student with a note asking for the source reference of certain Hadiths. I would then with great diligence look up the Hadith write it and send the reference to him.

Hazrat Madani was very opposed to hand fans and if anyone got up to wave a hand-fan over him, he would scold that person and if I insisted on doing it, he even scolded me too.

Once Hazrat loudly asked: "Is there any reference in the Hadith in support of this fact (the usage of hand-fans)?"
I replied: "I could not even find proof in the Hadith to the effect that the electric fan in Hazrat's room is permissible."
Hazrat started laughing. Thereafter I sent him a Hadith wherein is mentioned about Hazrat Bilal waving a fan over the people in a Musjid. Then when Hazrat again visited me again I told one student to fan him when he arrives, because now the use of a fan has been proven. What objection can he have now?

Hazrat said: "You have sent a Hadith from a little known kitab."
I asked: "Do you mean to say that all the Hadith are only to be found in the well known kitabs?"

Similarly he once asked: "Where is the Shari'at proof for this pressing (massaging) of the body?"
I replied: "It is very difficult to find a Hadith which substantiates all the things which are permissible. But I will search for the Hadith and send it to you."
The next day I sent the Hadith at the hands of one student.

It was my habit to work till late at night and it was no big deal for me to stay awake all night. Hazrat always used to tell me: "This act of yours fills me with envy. Whenever after Esha I sit down with a Kitab, I become so overcome by sleep that I can hardly sit up."

It was his special routine to study in the last part of the night. That, I again was incapable of doing. For him it was a minor thing to go and sleep till about one o'clock and then get busy with research till Fajr time.

There were times when Hazrat would arrive here by me and say: "I have to write an article on such and such a topic. Please take out books with the necessary references marked out and put

them down by my headside where I sleep. When I wake up in the night, I will research and write the article."

On one occasion Hazrat came here and said: "I need information on the agreements and treaties of the muslim's with the Jews. Please look up wherever you can find any Hadith reports, in all the books you can find, make some mark and put it aside for me. Tomorrow night I am coming to sleep here. I will copy the references to take with me."

Once on having spent Ramadan in Tanda, Hazrat came here. Co-incidently Hazrat Raipuri II was also in Saharanpur. As was his habit, he sent me a telegram and at ten in the morning I was at the station. It was also Hazrat Raipuri's habit to come to the station with me on such occasions just as he did then, if he was in Saharanpur. Hazrat Madani was very pleased to meet Hazrat Raipuri and said: "I need both of you urgently. I have to consult both of you over an important mas'ala. But the ladies are with me as well as the luggage. I will go and leave them in Deoband and return with the next train. For how long will Hazrat be staying here in Saharanpur before returning to Raipur?"

Before Hazrat Raipuri could say a thing, I said: "It was Hazrat's intention to leave for Raipur today, but hearing of your arrival, he postponed his departure and will now leave tonight. He will now Insha-Allah delay his return until you are able to come. Do not hurry back today. Take your time. Come tomorrow or the day thereafter. Hazrat will remain here."

Hazrat Madani replied: "Definitely not. I will not put him to such trouble and inconvenience. I will just see the ladies and luggage till home and then return immediately."

I still retorted: "No Hazrat, that will not be. Hazrat Raipuri does not have to teach Bukhari, nor write a commentary on Mu'atta.

His work is to spread noor (light). Instead of at Raipur he will for two or three days spread light here in Saharanpur."
Both of them laughed. Hazrat Raipuri seconded my proposal and said: "Yes Hazrat, what he said is true. I am unemployed. I have no fixed duties awaiting me here nor there in Raipur. Until the time when you are able to come, I will await your arrival here."

Hazrat Madani returned from Deoband and arrived at about Zuhr time. After Zuhr we met in the old guest-room of the old Madressa, which today has become part of the library.Hazrat Madani said: "I have never had the opportunity of reading any of the books of Maududi and his followers. A few cuttings and quotations have been sent to me and from some letters I have come to know some things. I have relied on these to make an opinion about them. I would like to know what your views are on this issue."

There are still many people who know what Hazrat Raipuri's position was regarding academic matters. He used to always say, pointing at me, that he only follows what we say: "Whatever he says, that will be my position and viewpoint."
I said to him: "Hazrat I am prepared to load the sand and dust from your shoes upon my head and consider it an act of salvation and an honour, but should you wish to give an unanimous verdict on Maududi which is contrary to my opinion, I will find myself obliged not to accept."
Hazrat Madani said: "So, that will be the reality and value of the dust from my shoes!"

This caused Hazrat Raipuri to have a good laugh, I said: "Hazrat I have read almost five hundred books this year, which people have shown me by force and I have made some notes somewhere about the things I have found objectionable. When you can come here with a bit more time at your disposal I will

show everything to you:- the quotations from actual Kitabs - everything which I considered objectionable."
Hazrat replied: "Alright, I will come here after two days and stay for two nights and then only will I make up my mind."

The meeting ended and both of them left for home. Two days later Hazrat came in the company of Maulana Izaz Ali Saheb and stayed for two full days. In the morning after having had a cup of tea, they went into the old guest house, the room below the Darul-Iftaa, which now is part of the library. Maulana Izaz Ali also locked the door leading to the stairs to ensure privacy.

They worked there. First Hazrat Madani would read a few pages, make some mark to mark off the areas and give it to Maulana Izaz Ali to copy. Sometimes Maulana Saeed Saheb also did the copying and sometimes some Kitabs were called for the Darul-Iftaa.

The two of them stayed there for three nights and two days. And in the town as is the habit, people were wondering what important mas'ala was being discussed. People always thought that some political discussion was on, but they could not understand the need for Sheikhul-Hadith and Mufti Saheb at the deliberations. Some people came and stood around for hours. Some political figures came along and wanted to open the gate leading inside asking to be led inside, but I remained seated inside, making signs that it should not be opened. Hazrat was sitting where he could not be seen and had told the Madressa officials to tell all those who came along that he would not be able to meet anyone before twelve o'clock, or after Asr. The majlis was to be from Asr till Maghrib and Hazrat met political figures in private after Esha.Food was served after Esha and then I went with him back to the library where for one or two hours Hazrat would again do some research. Then he said: "Now I am sleepy. Mark off the places and go to sleep."

Maulana Izaz Ali would for another hour or so continue to copy what Hazrat had ordered.

In this respect I remember another occasional practice of Hazrat was that he would come to my place for the sake of having a restful sleep or perhaps to write an article. He would come here and say: "For three days I have not had any time to sleep and now I am quite drowsy. There is no place for me to sleep in Deoband and I thought that I will come and sleep here by you." I would reply: "Most certainly."

Then I would prepare a place for him to sleep at the Kachaa ghar - inside in winter and outside in summer. I would get someone to massage his head and when he slept, I would lock the door and take the key upstairs with me. People often came requesting Maulana Naseer to open the gate leading inside and he would simply say to them: "I am sorry, I cannot do so because I do not have the key. The key is upstairs by Sheikhul Hadith."

Most of them would not have the courage to come to me for it. There were however some prominent ones whose names I would not like to mention who would come to me saying: "We have something very urgent to discuss with Hazrat. Please open the door."

First of all I would say to them rather softly and coolly: "Hazrat has not had a chance to sleep for days. He has come here especially for the chance to be able to sleep."

After this, one would expect the person to accept the situation, but sometimes these people because of their high ranks would look upon such a reply as degrading to them. Then I would say somewhat more sternly: "You did not know that Hazrat was here. Just imagine that he is in Deoband and that: "I will take my car and go to Deoband". When you came here you found that

he was here and now you try to force me to open the gate. Let so much time pass."

Most people after hearing Maulana Naseer's reply would go back immediately. Some of them would after my first reply go back. But if some leading figures would like to show their strength, then I also became quite forceful. I would say: "The gate will not be opened. You may sit and wait for as long as you like. But that will cause me a problem. So it is better that you go and sit on the mat outside."

When I heard their reproach, and swearing, it gave me a lot of joy. I said that Hazrat sometimes came to me for two reasons, to rest and secondly to write an article. If the article was to be a long one taking about two days, then he normally went to Hussainabad but if it was work for only a couple of hours, then he would take a train and come over here. In such instances the same story as above would display itself about people trying to see him.

Hazrat's habit was that whenever in winter or summer he wanted to sleep, he slept at the Kachaa ghar. In winter there was no problem, but in summer he insisted on sleeping on the roof of the Madressa where there was always a cool breeze blowing. In jail he had become used to closed cells.

Once Hazrat, Maulana Uzair Ghul and two others arrived here at Maghrib time. They were to leave early in the morning for Gangoh. I said: "It is very hot and this is the rainy season. I will prepare the beds in the big room on top of the roof. There will be a nice breeze."
Hazrat replied: "I will sleep in the Kachaa ghar. Prepare their beds over there."
I asked Maulana Uzair Ghul (may Allah keep him happy): "Shall I have your beds prepared there on the roof?"

Whoever knew the manner of speech used by Maulana Uzair Ghul will understand when he said: "We will also perish, there where he dies."

Because I did not have a wife at that time I arranged the beds of the others in the court of the female section of the house where there was a bit of breeze.

I remember another thing about Hazrat Madani and Hazrat Raipuri that whether they were on travel or at home, they always slept away from others, but this humble servant was excluded from this rule. Once I was with Hazrat Madani on one of his travels to Abha. At sleeping time Hazrat had all the other beds of his attendants arranged in another room, but said mine was to be in his room.

The people were quite friendly and informal with him. They said to him: "Hazrat you let the others sleep away from you. What is so special about him that he can sleep in your room ?"
Before Hazrat could reply, I answered: "Shall I tell you ? The reason is that both persons are very busy at night and because of the nearness of others, their work is interfered with. I am merely like a goat which you have tied up inside. Although near the bed, I am still tied up. Moreover a person is not done any harm by animals but by men. "

During my life I have heard no-one else weeping so much in dua before Allah in the latter part of the night as I have heard Maulana Madani and my father. Very often, in spite of my deep sleep I used to be woken up by this crying. Hazrat Madani would recite Hindi lamentations with so much pain and sorrow. I was unacquainted with Hindi and could not understand, but the wailing and crying still echoes in my ears . It was almost like a child who was receiving a hiding and is crying. As much courage as Hazrat had, as brave as he was and as much as he

encountered ordeals, I have not seen this (type of crying) in any of my Elders.

Once he arrived in Saharanpur on the 12th Rabi-ul-Awwal. The people of the town decided to organise a Jalsa. I complained: "Now in place of Mowlood, they call it Seerat."
I do not know why but Hazrat Madani refused to attend. He scolded them rather severely: "It seems you people fix all your beliefs and hopes on the 12th Rabi-ul-Awwal. Do you not get the chance of organising jalsas at any other time of the year?"
They replied: "Hazrat we are always prepared. But no one listens and no one obeys."
Hazrat said: "As long as there is anyone prepared to listen, I am prepared to address them. "

They gave him a nice welcome and he promised to come to them once a week. Thursday evening (the night before Friday) was fixed for this weekly lecture. And for the next few months, if he had not already promised to go somewhere on a long journey, he regularly came by the eight o'clock train and from the station went straight to the Jumma Musjid to address the jamaat after Salaah.

He only reached my home at twelve o'clock. I knew Hazrat's programme and my late wife was quite particular about preparing something for him to eat. She used to boil the water before his arrival, and the moment she heard his voice she would prepare the tea and then pull on the chain to alert me that the tea was ready.

At such a time Hazrat was generally quite tired and drank the tea while telling me time and again: "Why do you give this poor lady so much trouble by keeping her up so late?"
I replied : "But Hazrat I do not tell her to do so. She does it out of her own will."

As I knew Hazrat's routine, the bed and room was ready for him by that time.

He would then lie down and sleep. I have never seen anyone with so much control over his sleep as Maulana Madani and Maulana Saharanpuri. I have seen Hazrat Saharanpuri at the station. If there was ten or fifteen minutes left before the arrival of the train, he would say: "In that case I am going to sleep for that time". An attendant would then open his bedding on the station and he would lie down to sleep. As soon as he put his head down, he would fall asleep and after ten minutes he would wake up of his own accord. Hazrat also used to say: "When I have made up my mind to sleep, then I often do not even remember my head striking the pillow."

I have also heard my uncle say something similar. He used to sleep soon after Taraweeh and get up again at twelve or one o'clock to perform nafl Salaah throughout the night, reciting the Quraan loudly. He then used to perform Fajr at the earliest time. He would then remain on the musalla reciting 'wird' and 'wazeefas' till sunrise, while requesting the attendants to sleep.

Maulana Madani also had very good control over his sleep. Very often for his own comfort, I have tried to make sure that there should be no noise and absolutely no movements where he slept, hoping that he would oversleep and miss the train. But without fail he would wake up on his own half an hour before the time for the train.

During the time when he used to lecture in the Jamia Musjid every week, he had to leave with the half past four train in the early hours of the morning. At that time too he would of his own accord wake up a few minutes before four. I would send someone to get a tanga to take him to the station, while my wife would keep tea ready. He was not too pleased about the

preparation of the tea because he always said that he could go and drink it in Deoband, as he would arrive there right at his normal tea time. Sometimes he used to drink at my insistence but most of the time he declined the offer.

One day Hazrat Madani arrived by tanga. He said to me: "Come with me. I have to buy some trees for Medina as I am going for Haj. Time is short. Get into the tanga. There is no time for delay because I have to go back soon."
On the way he asked me: "Are you not going for Haj this year?"
I replied: "Hazrat, I have too many responsibilities. Let Moulvy Naseer come along with you. I will pay his fare and you can be responsible for his eating, drinking and residence."
Hazrat replied: "I accept that."
Hazrat tried to persuade Maulana Naseer but he offered an excuse for not being able to accept the offer.

As we went along, we saw a long building. We were going in the direction of Qurbani Khan's orchard in the Shah Madar area. His other orchard was in the vicinity of the Magistrate Offices. As we passed the building, I asked: "What building is this?"

In all my forty years in Saharanpur I had never been in this area and had never seen this building.
Hazrat asked: "Do you not know this building?"
I replied: "No Hazrat, I have never been here."
He said: "This is the 'kutchery' (Court) and that is the 'diwani' (Administration building) and this is the collectory etc. etc."
I said: "Inna lillaahi wa inna ilayhi Raaji-oon. Through the barakat of Hazrat I have today come as far as the kutchery (court). You will even take me as far as the jail and leave me there."
Hazrat said: "It is this indifferance and unmindfulness of you people which has made the English our masters and rulers. You people fear the magistrate's offices as much as you fear a snake.

Once Mufti Azizur Rahman was summoned to appear in the magistrate's court to give evidence in a case concerning inheritance. He feared going to the kutchery so much that he started getting fever."
I said: "Hazrat, from where will I be able to muster your courage."
He replied: "These are all signs of cowardice."

Hazrat purchased many plants. It was his habit that whenever he went to Medina, he bought various plants for the garden of Sayed Mahmood. These fruit trees, and flowers were taken with him in various baskets, particularly mango trees. Generally the majority of these died but due to Hazrat's barakat two or three took root and grew. Last year 1389, Sayed Saheb gave us some of his orchard's mangoes to eat. May Allah reward him well. I also ate mangoes from Medina, India, Pakistan, Africa, England, Bahrain, Syria etc.

Some friends out of kindness fed us and every two or three days someone would bring some mangoes. Perhaps I ate even more there than I eat in India.
(Like someone out of control I sometimes digress this way and that way).

There are so many of Hazrat Madani's kindness and favours on me. Before Partition, Hazrat very often went to Sylhett and whenever he returned from there he always brought me a bottle of very good 'attar'. When in 1360, Hazrat gave me a bottle of attar, he told me that it was seventy years old and cost seventy rupees a tola (measure of weight), and the regulation regarding its price is that it increases at a rupee per year. Therefore, as it is seventy years old, its price is seventy rupees.

I attached a label to it and placed it in a tin for safe-keeping. Through my own stinginess I am still using it, but last year 1379,

I handed one quarter of it to Hazrat Sayed Mahmood, the brother of Maulana Madani. Should anyone remember it at the time of my death and find the attar, I would appreciate it if a small amount of it is applied to my kafan. By this time (1390) its price had risen to one hundred rupees per tola, because it is a hundred years old. It is true that on merely opening the bottle the whole room becomes fragrant with its smell.

There is another story which I was not going to write down, but my friends persuaded me to do so. Hazrat's favours on me were numerous and as his favours increased, so my ill-mannered ways increased. Once a discussion took place on 'the Elders and Jannat' and I said: "Hazrat, you shall not enter Jannat without me."
Hazrat replied without any hesitation: "Yes, certainly."

About a year or so later, after I had forgotten this conversation, Hazrat came here while I was in the Darul Talaba. A man came to call me. While I was still coming another person took Hazrat away with him to eat some mangoes at his house near the Madressa. When I came from the Darul Talaba, I heard that Hazrat had gone there. When I followed him there, I found Hazrat sitting with the mangoes already in cold water waiting for me. I asked: "What was so urgent that Hazrat had to come earlier, I could have come with you."
Hazrat replied: "I did not promise to take you everywhere, the place where I promised to take you, there I will take you."

Hearing this I was very pleased that after a year Hazrat still remembered. Since then Insha Allah my spirits have been lifted a lot. Prior to that the fear exuded by the verse:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

"Stand aside, today, O you evil doers"

was uppermost in my mind. May Allah grant me a place among

the shoes of those Elders. This is not a far expectation of His mercy.

As already mentioned Hazrat Madani's favours upon me were innumerable. Once I had a fever. Hazrat asked a certain student about my health and he said that I was suffering from fever. Hazrat immediately got into the train and came to see me. And as he entered my house he read this couplet:

تعاللت کی اشبحی وما بك علة   تريدين قتلى قد ضفرت بذلك

As I saw him, I immediately got up. He said: "A big deal has been made about you suffering from fever."
I said: "I did not send a telegram or phone you that I am dying."
He replied: "The whole world is exclaiming that you have fever. One with fever does not stand up like you."
I replied :

"Seeing the shine on the face of him who arrives.
it is understood that the afflicted one is well."

(Urdu Poem)

This is in fact what happened. Through the barakat of Hazrat's arrival the fever receded.

There is among all his beautiful characteristics and qualities, one which I like very much. I have seen that whenever he arrived while Hazrat Saharanpuri was teaching, he would sit down quietly next to the reader in class, without greeting or handshaking. When the Qari (reader) had finished reading the Hadith, Hazrat Madani himself gave the reader a sign and started reading himself. Only at that moment would Hazrat become aware of his presence and upon the termination of the class, he would greet him and shake hands. May Allah also bless this humble one with good manners.

The moment when Hazrat Madani arrived here after being released from Karachi jail, will always be in front of my eyes. Hazrat Saharanpuri was on the way home when Maulana Madani arrived from the station. At the door of the old Musjid they faced each other. Maulana Madani immediately bent down to fall on Hazrat's feet, but Hazrat pulled his leg back and embraced him. There were tears in the eyes of both as they met.

The kindness and favours of Hazrat Madani's elder brother Maulana Sayed Ahmed Saheb upon me are also numerous, beginning from the moment when I first met him in Gangoh as a boy of merely two and a half years. He did me the favour of sending me dust from around the grave of Rasulullah Sallallahu Alayhi Wasallam quite regularly till the end of his life. At the time when in 1345 Hijri, I was resident in Medina, his kindness was overwhelming. In the room where I stayed, he organised for fresh dates to be there at all times and when fresh dates were not available, he saw to it that very high quality dates were kept there all the time. I ate it daily but early the next day the tin would again be filled. There was always a container filled with dates and another filled with Zam-Zam. Early in the morning he would send a kettle of tea made from milk, wherein musk and amber were mixed.

Once I received a letter from him on the occasion of my father's death. Quite by accident I happened to come across this letter. I feel that I would like to copy this letter here. It is a very pleasurable letter to me. He wrote :

"*Bismilla Hirrahma Nirraheem.*
To beloved Maulana Zakariyya (May Allah protect him),
from Sayed Ahmed.

After sincere Islamic greetings to you, I inform you that I am in sound health, hoping that you together with your family are in

good health. You have become a teacher, so how will you still remember us who are far away from you. My relationship with your late father was so close and friendly that even if you should be indifferent to us, we will not be the same to you, that we sit still quietly.

When I read the letter from Hafiz Muhammad Yakoob of the sad demise of your father, only the Knower of the Unseen will know what sorrow passed over my heart. But beloved brother, what is there that one can do except say: 'Innaa lillaahi wa innaa ilayhi Raaji-oon'. From this I have the hope of receiving the reward of 'Salawaatum min Rabbihim.'

Now it is your turn to show that you are a true substitute for him as he was with his academic and moral qualities.

"The real young hero is he who says : 'Here am I',
Not the one who says: My father was like this and that."

It is some time ago that I sent a letter to Hazrat Maulana Khaleel Ahmed Saheb. Thereafter a short while later, I sent another letter care of Bhai Maqbool Saheb. But it is strange that upto now, no reply as been received. It seems as if the letter had been lost on the way.

Please pass on my respectful greetings to Hazrat Maulana and Bhai Maqbool Saheb and all attendants and make a special point of conveying my greetings to Hazrat Raipuri and Hazrat Maulana, either orally or by letter and request for duas for my success in both worlds. If you could spend a few paisas for the necessary stamps to write to me in Medina and inform me of your welfare, I do not think that is too much to be expected from you.

I have also written a letter to Mia Ilyaas Saheb, but he is always very lazy concerning other things (writing letters), but very

active and lively pertaining to those things important to him. What does it benefit him to take notice of us and to do anything for our enjoyment? But he should remember that when this sinful creature comes to India, I will surely take him to task to such an extent that he will remember. If he should arrive in Medina, you need not ask how I will reckon with him. I shall soon leave Syria for good and intend to settle down in Medina. I do hope that I may be able to visit Jerusalem, coming to Medina by that route. If that is not possible I will have to come via Suez and enter through Yanbu from where I will have to travel by 'Kayfa Khuliqat' (camel) to my destination.

Hazrat Maulana Khaleel had asked me to purchase a Samadar and to send it for Maulana Abdul Raheem. As a result of my own misfortune many things have happened and I have not been able to do so yet. Now when I go back I shall see. If I find it I will send it.

Now listen Bhai Zakariyya, if you do not reply my letter. I will become offended and displeased. Thereafter, no matter how hard you try to please me, I will not be pleased. I hereby conclude my letter without saying anything else."

Thereafter Maulana also added these words :
"If the first route is able to come to pass, then there is love and dua for it. If not then there will be a delay. I took my mother with me. It was not suitable that she should be alone. It will not be appropriate that I be in Medina and mother in Tabuk."

From Sayed Ahmed.
26 Jamadil Awwal 1337 Hijri.

In this letter Maulana explains that he could not yet purchase the samadar and refers to the fact that "many things have happened". This reference is to that most painful happening

when the Turkish government gave an order for the complete emptying of Medina in the last days of the Turkish rule. Maulana Sayed Ahmed Saheb moved to Adrianople in Syria. It is discussed very concisely in Hazrat Madani's 'Naqsh Hayaat' vol. 1 p.40. In the letter when he speaks about returning to Medina, it is the return after a very long stay in Syria. When in 1338 Hijri, I went for my first Haj to the Holy Land, Maulana had only then recently returned to Medina.

I have quite a treasure of letters from Maulana Sayed Ahmed Saheb in my library. The informal and friendly tone of this letter runs through them all. His informality increased daily till his death. Because of the fact that after 1346, I had become connected with him in the financial affairs and statements of Madressa Shar'iyah and in the collecting of funds for the running of the Madressa, I practically received a long letter from him every week. These letters were filled with numerous fine thoughts, light-hearted talk and friendly conversation.

One of his most prominent students Maulana Abdul Hameed presently holds a very high position in Jeddah. In 1345 he got married after my return from Medina. Both Maulana Sayed Ahmed and I desired that the marriage should take place in our presence, but it was not to be. Soon after my return Maulana wrote me a very witty and light-hearted letter :

"After your return our Maulana Abdul Hameed became a bridegroom... I spent five guineas on your behalf on the wedding and charged it to your account."

I replied in tit-for-tat fashion expressing my regret at not being able to attend the wedding and extreme regret at the deficiency of the five guineas.

I would so much like to write more about Maulana Sayed

Ahmed Saheb's kindness to me, but there is no time. If the things which I set out to do in Aligarh, become accomplished, it will be a great favour.

7. HAZRAT SHAH YASEEN NAGINWI (RAHMATULLAH ALAYH)

He is one of the most prominent Khalifas of Hazrat Gangohi Saheb and I already mentioned about him in the introduction of Fazaa'il-Durood (The virtues of Durood).

Hazrat always attended Madressa Mazahirul Uloom's Annual Jalsa and stayed at my place for a week - upto ten days. From his outward appearance, saintliness was quite evident and he was very kind. He was fond of attending my classes and used to be so attentive as to be the very personification of the description in the Hadith :

"*As if birds were sitting on their heads.*"

He used to sit with his eyes down-cast, that I would envy his attentiveness and respect.

At my insistence, he used to sit near me. He showed me numerous favours but there is one of his Karaamaat that I can recall, and it is for this that I have written his name down.

One of my bad habits was this that whenever I went to class, I carried a paan tin with me. In place of the normal spittoon I had a clay lota which was always kept in the Darul Hadith. During class, I used to eat paan. Once Hazrat Shah Yaseen Saheb told me: "I am not prohibiting the eating of paan, but please do not eat paan during class."

From that day onwards for about forty years, I have never eaten paan during class. I was always very particular about teaching

Hadith while being in a state of wudhoo and cannot remember ever having taught without wudhoo. But since this request of Hazrat Shah Saheb, I have always made a special point of rinsing my mouth before going out to teach. I have always had the regret that he said that he was not prohibiting the eating of paan. If only he said that then I would have been saved from this calamity of paan eating.

I have already written in both 'Fazaa'il-Quran' and 'Fazaa'il-Durood' that both these books were written at the request of Hazrat Shah Yaseen Saheb. 'Fazaa'il-Quran' was completed on 29 Zil Haj 1348 and 'Fazaa'il-Durood' on 6th Zil Haj 1384.

Hazrat had told his most prominent Khalifa Shah Abdul Aziz Dehlawy most emphatically that after his death, he should keep close contact with me.

8. HAZRAT RAIPURI II MAULANA AL-HAAJ ABDUL QADIR (RAHMATULLAH ALAYH)

My contact with Hazrat Maulana Abdul Qadir is from my very early years and I have been fortunate that as in the case of Hazrat Madani, I witnessed a very large part of his life.

As I have said numerous times before, I arrived in Saharanpur in 1328 Hijri. I can remember that once during our residence in Gangoh, I went with my father to Raipur during the era of Ala Hazrat Maulana Abdul Raheem Saheb, but I do not remember having recognised Maulana Abdul Qadir Saheb. However at that time he did not hold the distinguished position he held afterwards.

I do however remember Hazrat saying to one of his attendants who came in and out of his room: "Moulvy Saheb, give all the

mithai which is inside, to the Sahebzada Saheb."

But at that time and up to the death of Ala Hazrat Raipuri, Maulana Abdul Qadir Saheb held no distinguished position in the hearts of men. He did however recognise me as the Sahebzada. Ala Hazrat did not only have one person who was responsible for the writing of his letters. He had various scribes. Mulla Najee Saheb used to be the main scribe. He and Mülla Abdul Aziz, the father of Hafiz Abdul Rasheed. Thus from the letters too one could not be certain as to who was the scribe.

I do not remember it (and may Allah forgive my impertinence) but Hazrat told me on a few occasions: "Do you recall the time when you used to make us press your legs?" I do not know if I should even mention this or not. May Allah pardon me. After my father's death when I went to Raipur, I used to go and lie rather shamelessly on the bed outside the bungalow near the well. The other attendants of Hazrat, seeing Ala Hazrat's great attentions towards me, used to surround me and stay close to me. It is quite possible that Hazrat Raipuri II was one of those persons.

My actual contact with him started after the death of Ala-Hazrat, when for three or four years he came to stay at Bahut for one or two months at a time. At that time he also visited Saharanpur quite often. The close contact that started from then onwards is something which many witnesses can still relate.

When in 1345, I went with Hazrat Saharanpuri to Medina for the writing of 'Bazlul Majhood', Maulana Raipuri II also came to Medina in Rajab 45 Hijri. During that journey and afterwards he used to say quite often: "May Allah pardon me. I did not really want to come for Haj or to visit Hazrat (Maulana Khaleel Ahmed Saheb) but it was your love which brought me here." This was his second Haj journey. The first was in 1328 together with Ala Hazrat Raipuri.

There were certain incidents on this journey which are quite important. These will all come under my Haj journeys' discussions later. From this Haj onwards, Hazrat's favours and loving kindness to me has ever been on the increase. At the end of this journey Hazrat Saharanpuri gave me 'Ijaazat for Bay'at' and since then our strong relationship was further cemented .

At that time I grabbed his legs and begged him not to disclose this 'Ijaazat' in India. He said: "I will most certainly do so." From there the letters started coming and when I arrived back home, there was a big fuss over it.

Ala Hazrat Raipuri and in his footsteps Hazrat Raipuri II, were victims of always trying to please people. Whenever he went on travel, he never returned in time or on the promised time of return. Whenever people put requests to him to stay, he would put off his departure. Hazrat Raipuri and my uncle, Maulana Ilyaas were always keen to meet each other. They both always hoped to meet as soon as possible.

Once Hazrat Raipuri enroute to Dehradun, came here. I said to him: "My uncle's letter came and he asks about your travel itinery."
He answered: "Very well, very well! I also am very keen to meet Hazrat Dehlawy. Write to him to come on such and such a day."
He fixed a period of four days in between.
I said: "No, I will not write. Maulana Abdul Mannaan will do the necessary writing."
He replied: "No, do not have bad faith in me (that I will not be present at that time). I will definitely come."
I said: "No. I will never write. Moulvy Abdul Manaan is your scribe."
He replied: "No, you will write."
I again said: "No, I will not write."
He replied: "No, I will have it written by you. I will show you

that I will carry out my promise."

When at last he commanded me, I wrote to my uncle and told him the whole story. As fate would have it, my uncle could not come on the specified date. Hazrat Raipuri arrived on the third day. As soon as he greeted me at the door, he said: "You did not let us stay. Do you know what happened? Everybody tried to persuade me to stay but I would not. I told them that I would have to show that my promise is true. All of them especially Dr Muhammad Ameer Saheb and Mistry Saheb, insisted that I stay over, but I was adamant that I am going. Just after leaving, rain began to come down in torrents. Again they insisted that I stay and again I did not budge. The rain was so heavy that after going only five miles the engine gave in. We were in the middle of nowhere. It became quite late and Maghrib time came along. Eventually I was forced to take a lorry which was coming this way and with great difficulty I and two other persons got into it. The rest went back with another lorry. You should not work such things to put me through so much difficulty."

I replied: "Tobah, tobah! Will I ever work something against Hazrat? If there was any such working it would be Doctor Saheb."

Hazrat also had the desire that I should accompany him on his journeys. Initially he tried very hard to persuade me. But at that time I was driven by a strong motive to do academic research. Now when I think back of that, I feel great regret, that Hazrat had out of kindness and affection requested my company on his journeys, while all I could do was offer excuses.

But in spite of that I did accompany him on a number of journeys. I remember going with him to Moradabad and out to Bareilly. In all the journeys he tried his utmost to introduce me to the people. In private he used to tell the hosts to get the people

to meet me. He also tried hard that people should become connected to me through Tasawwuf.

I used to feel such embarrassment, that I would go into my room and get busy with a kitab or I would lock the door and get busy writing. May Allah pardon me. He did all that out of kindness. Now I feel very sorry, Hazrat also desired to see me wear nice clothes and repeatedly encouraged me in that direction.

Often did I hear him say: "It is my desire to see you dressed in nice clothes."

But through the barakat of my father's shoes, which in the early years of my life fell upon my head, as I have mentioned in part one of Aap Beti, instead of love, I developed a great dislike for fine clothes. Therefore whenever I received any fine clothes I used to give it to my children or son-in-law.

Once Hazrat without my knowledge asked Hafiz Siddeeq who handled my clothes etc., to hand him a suit of my clothes. On the measurements of that, he had a beautiful suit tailored for me and sent it to me. I wore it with great respect.

I have already stated that the lihaaf given to my daughters at the time of their marriages was given to me by Hazrat. I do not know if I have already written about the two lakhs of chickens, but whether I have or not, I will relate it again.

Whenever some chickens were given to me. I used to give it to some of my friends. Hazrat heard about this. Therefore he said: "Do not send it to them alive. First have it slaughtered at Moulvy Naseer's yard and then give it."
(I now remember that I have already dictated the chicken story).

On my return from the 4 Haj, Hazrat was with me. There were

three camels of Hazrat's and his friends, three or four were mine and my friends. Our whole caravan travelled together. But on the way from Mecca to Jeddah we arrived at Hudaybia at night. It was so dark that we could hardly see anything. The camels travelled near each other but could not be seen. When in the morning we met, we discovered that Hazrat's attendants had bought two young chickens and they had, had it the previous evening. We got nothing and ate kitchery. When Hazrat heard of this, he was very sorry. Light-heartedly I said to him: "O, so you enjoyed yourself with delicious food!"

Hazrat out of kindness said: "When we arrive in Jeddah, I will make it up to you. Fear not."
I said to him: "The righteous deeds of the Haram is equal to one hundred thousand such deeds elsewhere."
Hazrat answered: "Insha-Allah, when we are in India I will have to give you two hundred thousand chickens."

From Karachi he wrote a letter to his attendants in Ambala:
"From here it was my intention to come and visit you all in Ambala, but Sheikhul Hadith is with me, therefore I am going straight through, but I will come to visit you later. I owe Hazrat Sheikh two lakhs (200 000) of chickens. I shall arrive at such and such a time, and with such and such a train. Come along with one or two cooked chickens."

From Karachi to Saharanpur we continued to receive four or five cooked chickens all the way at almost every station. Sometimes there were as many as ten or twelve. Thereafter my love for chickens became so famous that it almost became almost my staple diet.

Many stories regarding Hazrat Raipuri have already passed and been written because I did not worry about any special sequence when starting this book. Hence some are repeated

for obvious reasons. The story of his death and final illness have already been dealt with under 'misfortunes and calamities'.

During his illness, Hazrat insisted that it was his wish that I should permanently stay with him. This too was basically in following in the footsteps of his Sheikh Ala Hazrat Raipuri 1. Ala Hazrat had during his illness which lasted many years insisted that my father remain in his company. But unfortunately he had the excuse that he had teaching responsibilities. And Hazrat II's desire was that I should remain by his side. When he became ill in Mansoori telegrams came calling me to his side and a man was also sent specifically to call me, but apart from my own misfortune due to my teaching as well as my academic writings and duties I could not.

During the last year of his life when he was sick, it was in Rajab when I sought permission to leave his side as I had the completion of Bukhari on my head, he answered; "You will continue to teach Bukhari Shareef, but where will I be. I will not be around."

Well what is there that one can say at this stage? At that time I was so engrossed in teaching and writing that I could not pay due attention to a man who showered me with extreme kindness. Thinking about him now brings tears to my eyes.

Often I used to visit without him knowing or having called me. In that case he used to say to his attendants: "Bhai, Sheikh is coming. Please take good care of him."
Then when I got there, I would find out what he had said.

During this last sickness, I stopped calling for transport to be sent to take me to Hazrat. I used to go there a lot and on his coming to know of my arrival, he had to make arrangement for a car to fetch me from somewhere. Furthermore there was no

special rikshas to be found by the bank of the canal (on the route). At Bahut there was a young boy, whose name I have forgotten, but may Allah reward him well. He used to wait for my arrival at Bahut and the moment I got off the lorry (or bus) he used to take me to Raipur in 20 to 25 minutes. For my return journey, he would come for me at whatever time I requested. There were times when during the cold winter, he even used to wait for me before the Azaan of Fajr. This caused me great pain to see him go through so much discomfort for my sake.

For the journey back there was almost always some arrangement for a car, especially if there were any Pakistani brothers around. If they were there and with a car, then it was their offer even more than Hazrat's that they would come and drop me off at Bahut or at Saharanpur. This was especially the case with Bhai Akram. He had a car so exquisite that sitting in it one could almost not feel the difference between whether it was being driven or standing still. It hardly made any sound. It brought me from Hazrat's residence to my kachaa ghar in twenty-two minutes.

At this moment brother Abbul Hasan Siddiqi, who has been with me on many such journeys is presently with me, especially those from Raipur. He says that the car had automatic transmission. I do not understand such things. He does, but what filled me with wonder, was that it hardly made any sound but brought me from house to house in only twenty-two minutes.

These brothers always brought me to my door and then left to go and have their morning tea in Raipur. In Pakistan I also had the opportunity of being driven in such cars. (Now look how I have digressed and where I have reached).

During the lifetime of my father I was never allowed to accept

any money from anyone, even if from any of Hazrat Gangohi's Khalifas or from one of his friends. If I did accept any money, he would beat me so much that in the end, even after his death I had such a dislike for any presents given to me out of or because of piety. However, relatives from my family were excluded from this. In this respect I have written somewhere in one of my risalas that whenever I went to Kandhla, one of my father's uncles always gave me two paisas and whenever he was out of money and could not give me anything, I used to give him one rupee, and then took my two paisas from him.

But to accept money from any other source and, for any other reason filled me with great resentment. May Allah pardon me. *"Ya Allah, I ask You to forgive this fault of mine and for every one who had been hurt in these refusals of mine, make that hurt a means for them towards a much better reward."*

There were some of those whose notes of five or ten rupees, I had torn to pieces. When I declined to accept and they still insisted that I do, I often took the note and tore it to pieces. Every sin is such that in the beginning it rests heavily upon one's mind, but as one continues to sin, it becomes easy. In fact now I feel no sorrow about doing something like it.

One of my very sincere friends is Haji Jan Muhammad Peshawari. He went to Pakistan and because of some passport trouble and mix-up he is now caught up over there. Initially he used to bring me many presents and I had a lot of fights with him over it. The story I wish to tell and for which all this was just the introduction, is this:
One day in Raipur, my uncle and I were sitting on the verandah of the old house after Asr. I lay down on a bed. There were not many people yet who used to attend the majlis. Haji Maqbool Saheb brought a tin with tea. I do not know what foolish naughtiness took hold of me. I grabbed the tin and threw it

against the wall so that all the tea fell out. Both these Buzrooghs were very angry but Hazrat Raipuri remained silent for about ten to fifteen minutes. In a very displeased and angry voice my uncle expressed himself.

Initially when Hazrat used to give me any present, I used to decline any offer to accept the present. I always used to say: "Hazrat, your attendants are here. Give it to them."
Once he told me in a very displeased, angry voice: "What is this nonsense of refusing to accept. I am not the one who is giving this to you."

Thereafter I became much more lenient in accepting presents from his side and even from others. Then also there was the very famous saying from the mouth of some Sheikhs. "To decline to accept anything that reaches you without any effort, asking or request from your side, means that even if you should ask for a thing in future, it will not be granted". While discussing the etiquettes of giving and accepting presents, I discussed this point in chapter 6 of volume 2 of our book Fazaa'il-Sadaqaat - Hadith number 4.

However one should remember Imam Ghazali's instructions and the conditions laid down by the Elders that there should not be any greed in the receiver and that the giver should be sincere and not seek self honour thereby.The incidents with Hazrat Raipuri are of such a high stature that even to mention them, makes me frightened. Once Hazrat Raipuri said in Raipur: "I would very much like you to give me permission for Bay'at from your side, so that I will be able to receive some real spiritual contact from Hazrat Saharanpuri's side also."
I kissed his hand and said; "Tobah, tobah, how can you say such a thing, Hazrat."
Hazrat Maulana Ahmeduddin Saheb (may Allah grant high rank) then said: "Hazrat, if he does not give you Ijaazat, then

give him Ijaazat so that you will be sharing in his Tasawwuf programme."
Hazrat said: "From my side he has Ijaazat with pleasure."

This Maulana Ahmeduddin was a very sincere person. May Allah reward him well. It will be remembered that when Hazrat Saharanpuri gave me 'Ijaazat of bay'at', Maulana Raipuri was also present in Medina. I practically begged him not to disclose it because I felt I was not worth it. Even to this day my heart is not sure as to whether I deserved it. And in this there is no false modesty or false humility. But it is merely for fear of Hazrat that I have taken bay'at - the oath of allegiance - from people.

Initially I refused to accept bay'at from people, but once on going to Kandhla, the ladies of the village forced my uncle to speak to me about their becoming my mureeds. They asked him to command me. I was sitting in the Musjid, while uncle was at home, when someone came to call me. There were times when being my uncle, he did his job as uncle with more threats and scolding than was really necessary. When I came home, he was standing there with a very stern angry face. He had gathered all the ladies in the house and had put them in the room next door, with two beds outside. He took off his turban, gave one end to me and the other end to the ladies in the next room, through the door. He said: "It is time that you started taking Bay'at. Start!"

That was the start of my bay'at. Thereafter I asked Hazrat Madani and Hazrat Raipuri to give me permission not to make bay'at. Hazrat Madani's answer was: "What is this that you try to make yourself appear as a jaahil (ignorant person)?"

Hazrat Raipuri's answer was even more harsh. Once while he was in Pakistan, I wrote to him that my condition was deteriorating and that he should give me permission not to make bay'at. He wrote to me, scolding me severely. The letter is

still somewhere among my other letters. It was written by Brother Jaleel.

He wrote: "Ala Hazrat Saharanpuri had given you permission to initiate others into bay'at and Hazrat Dehlawy had commanded you to start doing so. Maulana Madani and I myself have repeatedly requested you to do so. Now you await Hazrat Jibraeel's descent! Ya Allah, Ya Allah, Ya Allah! You are fortunate in having the good faith and confidence of all those saintly persons!"

I have already stated that I am writing these things because of Maulana Yunus' insistence as Hazrat Raipuri's commands were of a very high stature.

(Note from Maulana Yunus) This Bay'at of the women was in accordance with the practice of Sayyidina Rasulullah Sallallahu Alayhi Wasallam. Initially Hazrat Khadija Radhiallahu Anha was the first person whom Rasulullah Sallallahu Alayhi Wasallam initiated into Islam. Hazrat Gangohi at the instruction of Hazrat Haji Imdadullah Saheb also first initiated a woman into bay'at. The programme of Hazrat Zakariyya is also the very same as that of Hazrat Gangohi in all Tasawwuf affairs, together with his academic services to Hadith.

9. MY FATHER HAZRAT MAULANA YAHYA SAHEB (RAHMATULLAH ALAYH)

It was never my intention to write a biography of any of these Elders. All I wanted to do was quote some examples of how their relationship with me constituted their favours upon me, for which it is my duty to speak about Allah's ni'mats on me. The incidents mentioned are examples of those favours.

My father was a very intelligent and perceptive person from his young days. Some of his qualities have been mentioned in Tazkira-e-Khaleel. I have heard him say many times as he reported on the authority of his mother, my grandmother, that when he was born, his mother had no milk to feed him and subsequently a midwife fed him, but if she would not have a bath and apply scents daily, he would not drink milk from her. At the time of his being taken off breast-feeding at the age of two, he was already a Hafiz of three quarter para. He completed Hifz of the Quran at the age of seven years. (I mentioned this in the section where I dealt with my early education).

In my early days it was a custom in our village that it was looked upon as being a very improper thing for a man to appear before his parents or any Elder with a child in his lap. My mother's grandmother had great love for me and had started to make lavish preparations for an Aqeeqa feast. She had already made plans of inviting the whole mohalla, all our relatives from near and far were to participate in it and she was busy fixing the date in consultation with others.

On the seventh day after my birth, my father came to my grandmother's home. It was during the afternoon and during Ramadan when almost everybody was asleep. The barber came with him. In the house there was a woman and my father called upon her to bring the child to him. My mother's grandmother thought that it was his fatherly love which brought him here. She sent me lying on a blanket to the door with this woman.

My father made the barber cut off all my hair, wrapped it in to a small bundle and sent me back into the house with the message: "I have cut his hair. You people may cut the goat and give silver equal to the weight of the hair in sadaqa (alms)."

My grandmother was very sad because all her well thought out

plans for a lavish Aqeeqa had been spoiled. I had also mentioned in Aap Beti No. 1, how I received beatings, with my father's belief that if I died as a result of those hidings, I would become a shaheed (martyr) while he would be rewarded. Many people who saw how he treated me were under the impression that I was not his child but my mother's child from a previous marriage. This was not so because my mother was for the first time in her life married to my father. He, however had been previously married to my aunt who was my mother's elder sister who had passed away soon after marriage.

My father used to tell me that after the death of my aunt, he had prayed to get married to my mother because he had seen the beauty and good character of her sister. After much effort he succeeded. Thereafter it was only natural that he should love me. But in my case his love for me was hidden by the stern upbringing he gave me. That was in conformity with the Hadith:

"*Never does a father give his son anything better than good character.*" *(Mishkat)*

"*That a man shall teach his child good manners, will be better for him than to give one saa' (three and half sier) in charity.*" *(Mishkat, Tirmizi)*

Because of these Hadith my father believed that his love for me was to teach me proper behaviour, good manners and good character. No doubt at that time I was very dissatisfied as one would naturally expect from a child. But now I only make a lot of dua for him for his favours, because it was because of his harshness and stern attitude that I am now a human being. Had it not been this way I wonder where I would have landed, despised and disgraced.

Another of his specialties was that he would not allow me to be

taught Hadith and Fiqh by anyone other than himself and Hazrat Saharanpuri. Repeatedly he used to tell me that I am rude and if I was ill-mannered towards my Ustad, that knowledge would be lost to me. If any other subjects were lost to me, the loss would not be so grave.

While writing about Hazrat Madani I mentioned that I have never seen anyone crying aloud so much in the latter part of the night as Maulana Madani and my father. My father used to read the Quran alot. Whenever he was free from work, he would start reciting from memory, during the latter part of the night. He used to recite loudly and with much weeping. He was also very strict that I should not have any free time or that any of my time go wasted. Through the barakat of these things, these same aspects have become standing habits of mine.

My father was also very particular about drawing up time-tables for his special students and for me. Every year he used to tell me: "Draw up your time-table and show it to me". He also had a habit of giving money for distributing sweetmeats at the completion of every kitab and also took great care that I was not allowed to spend the money as I wished.

Because he was a very accomplished Aalim; Fiqh, Hadith and Adab (Arabic literature) were to him such basic subjects like the Qaida Baghdadi. Up to now this humble one has not been able to emulate him in anything.

Often he used to tell me: "There was a certain Maulana, who was an Allama like me. He had a son who was a no-good like you. When he was on his death-bed, he called his son and said: "You no-good! you have not done a thing! All my students and mureeds will come to you and ask: Sahebzada Saheb, why is this so and what is the reason for that? Then you must just say: 'The Ulama differ upon it'. If you say that, you will be saved from

exposing your ignorance."

This statement of his made a great impression on me. When I started teaching Hadith in 1340, time and again I had to say those very same words: "The Imams have a difference of opinion on this. This Imam says this and that Imam says that."

I spoke about this in 'Al-Etidaal'. During the time when I was teaching Mishkat I once enumerated the number of differences of opinion concerning salaah consisting of four raka'ahs. I found more than two hundred differences of opinion. From that time onwards I had no problem with the differences among the Ulama. It became an easy thing for me to grasp. Therefore whenever I became aware of the differences of opinion among the Ulama, and saw people giving it a lot of importance, it caused me no distress. I always said: "Bhai, there will always be differences of opinion. Follow the view of whomsoever you find yourself having faith in his person. There is no need for debates, fights and arguments."

There were many points upon which my father and Hazrat Saharanpuri had differences of opinion. Because of the fact that they never had any enmity and open arguments, leave aside the general public, even the Ulama with close contact with them did not even know about these differences.

Allow me to write about one such difference of opinion by way of example: If in the case of an animal offered up jointly for Qurbani, two or three persons hold one share jointly to be offered on behalf of Rasulullah Sallallahu Alayhi Wasallam, my father considered it permissible on condition that each of them have a share in the rest of the seven shares of the animal. Hazrat considered this as being not permissible.

During that time my father was staying on upstairs and Hazrat

was below, on the ground floor. I have seen many people come to Hazrat to ask about this same mas'ala. He would say to them: "In my opinion it is not permissible. Maulana Yahya considers it permissible. Go upstairs and ask him. If he gives you permission, then accept and act accordingly."

In my opinion also it is permissible, while our Mufti (Mufti Saeed Ahmed Saheb) and the previous Nazim Maulana Abdul Lateef Saheb in accordance with Hazrat's opinion considered it as being not permissible. We knew about each other's views and have discussed the matter but the end result was that I did not accept their view and they did not accept mine. But never was there any pamphleteering against each other, nor any arguments. Regarding the burial of Hazrat Raipuri in Pakistan (instead of at Raipur), I have always told people that there is no need for fighting over the issue, no need for taking out pamphlets against the other side nor for debates, as always happens in cases of differences of opinion. No matter what the nature of the dispute, what need is there for fighting and arguments? There is no harm in explaining one's view with sanity, reason and calmness. If after that, the other party does not see his way clear towards accepting your view, then it is most inappropriate to resort to swearing and degrading them. I was so open-minded in this regard that I never even debated with Congress, League, Jami'at or Ahraar supporters.

I recall a very interesting incident in this regard. During the time prior to Partition, Hazrat Madani was a very staunch supporter of Congress. Everybody till today knows of his commitment to the Congress. On the opposite side, we had Maulana Thanwy and Maulana Zafar Ahmed, the present Sheikhul-Islam of Pakistan, who were staunch supporters of the League. They were in no way any step behind Maulana Madani in their ardor. They used to attack each others views from the mimbar, in Jalsas, pamphlets etc. The bitterness and severe nature of the

fight was evident for all to see.

But as fate would have it both Maulana Madani and Maulana Zafar Ahmed Saheb were my guests. When Maulana Zafar Ahmed visited me he always stayed for a few days, whereas Hazrat Madani always had flying visits, sometimes lasting hours or at times even just minutes.

Once during that era of political opposition, Hazrat Zafar Ahmed was my guest for a few days. Although he was my guest, he was residing in the Madressa guest room.

I was gone to the Darul Talaba. A boy came to inform me that Hazrat Madani had arrived and that he was at the kachaa ghar. I felt as if the earth was removed from under my feet. Even now when I think about it I feel the apprehension and fear for what could become a tremendous outburst. Quickly I went to the old Madressa and told Maulana Zafar Ahmed that Maulana Madani was also around and was at home: "Hazrat will only stay for an hour or half an hour - not more. Please do not come there. After he has eaten, I will call you."

May Allah reward Maulana Zafar Ahmed Saheb well! He asked me: "Why is that so? What harm will there be due to my presence? I will come along now."

I practically begged him not to come along but the more I tried to persuade him against it, the more adamant he became. He said: "Do not worry. Hazrat Madani is my Elder. If he should say anything, then I will not reply and remain silent."

Finding him very adamant, I went to the kachaa ghar and told Maulana Madani: "Hazrat, Maulana Zafar Ahmed has been here with me for a few days. He is my guest. I have asked him not to come along and that I would call him after you leave." Hazrat

Madani answered: "Why? What can he steal from me and what can I steal from him?"

As this conversation was going on, Maulana Zafar Ahmed entered. When Hazrat saw him, he got up with pleasure all over his face, shook hands with him saying: "O, so Abbul Deek is also here?" (Deek means a cock. When Maulana Zafar's son, Maulana Umar Ahmed was born, then Maulana Madani jokingly referred to Maulana Zafar Ahmed as Abbul Deek on meeting him).

Maulana Zafar Ahmed kissed Maulana Madani's hands and they began talking like friends asking about each other's health and their families. I was still quite apprehensive fearing an outburst and reading to myself "Ya Rabbi Sallim" (O Lord protect us from a calamity).

Hazrat Madani left about three quarters of an hour later and only then was I able to relax. Not a single word of politics was uttered. Maulana Zafar Ahmed said: "Bring mithai !"
I said to him: "Certainly, but Hazrat Madani is more close to me than you are. I was frightened, if Maulana Madani had uttered one threat or scolding, then what could have happened?"
Maulana answered: "But I told you from before that I would keep quiet. Even if he should attack me, I would not say a word. I do not for a moment doubt Maulana's high position and greatness, but what can we do? We consider the support of Congress to be harmful to the interests of Muslims. For this reason we feel ourselves forced to oppose his views in newspapers, pamphlets, posters and lectures from the mimbar."

Now listen to the follow-up of this story. It was at a time when there was a massive dispute between the Jami'at and the Mushaawarat (Consultative Executive), about two or three years ago. Maulana Manzoor Nu'mani was my guest. He asked

to see me in private and I fixed an appointment for after Zuhr. I was performing my Fardh Salaah in the Musjid and a boy came to sit by my right side and told me that Maulana Asad Madani had arrived. On the left side another gave me the same news with the addition that he was in the kachaa ghar. I told him: "The camel has already gone out from under the mountain. Go away."

I finished my Sunnats and sent a message to Maulana Manzoor Saheb that Maulana Asad had arrived but like his father, his visits were only for an hour or half an hour. I would call him later.

I went home and told Maulana Asad that this time had been promised to Maulana Manzoor for a private audience. He was then in the guest-house. However if he wanted to discuss something in private, there would be no problem. He replied that he needed only ten minutes of my time and I asked the other attendants to excuse us. After this private audience I called Maulana Manzoor and made him and his retinue meet Maulana Asad Madani and his friends.

I told them how I had felt at Zuhr time, as though a storm had broken loose over my head. Then I told them the story of Hazrat Madani and Maulana Zafar Ahmed, but at that moment I had no more fears that people of such diverse views, could be present in the same gathering in my presence. The Elders were gone and only my friends were left behind. May Allah grant all my Elders great reward and high rank.

Afterwards when it did happen that arguments arose over some dispute, I used to tell them: "The cocks should go outside if they want to fight. But if they want to eat, then eat, otherwise Khuda-Hafiz - farewell."

I have a great dislike for fighting over questions about which there is a difference of opinion. I look upon the differences among the Ulama as a mercy, as I have said in 'Al-Etidaal'.

I was busy mentioning the favours of my late father. I have already stated (under the heading of my studies), that my friend Hasan and I had the habit of never sitting in a Hadith class without wudhoo, and not to miss any Hadith being recited. Once Hasan got up to go for wudhoo and as he got up, I started raising an objection from 'Fathul-Qadeer'. My father immediately understood and burst out laughing as he said: "Why should I get into a fight with you over your Fathul-Qadeer? Let me tell you a story."

He was very fond of telling stories with a moral and at times he himself used to cry over them. Thereafter, whenever any one of us got up to go out, he started telling a story.

During his student days, my father was deeply engrossed in his studies. Once the doctors warned him about becoming afflicted by blindness through an eye-disease (nuzool-e-ab); and that he should read less, especially at night. He says: "Thereafter for quite a few months I read books profusely, with this in mind that my eyes were going away. And whatever there was to look up, should be looked up then while I still had them."

My father used to stay in Nizamuddin and used to study in Madressa Hussain Baksh. He says that he used to come to the Madressa in the mornings after Fajr and in the afternoons after classes he went back to Nizamuddin. Thereafter he used to come back after Zuhr and returned after Asr - a total of fourteen miles daily, because each journey was about three and half miles long.

During his Hadith classes he always told this story while

discussing the Hadith in the chapter dealing with the times for Salaah. Especially in elucidating the Hadith that the Sahaba Radhiallahu Anhum used to perform Asr Salaah with Rasulullah Sallallahu Alayhi Wasallam and then return to their houses before Maghrib. He used to say: "I used to go from Nizamuddin to Hussain Baksh in thirty five minutes. Sometimes I did so in a minute or so less, but never more."

I never found this difficult to believe. The road from Raipur is also three and half miles long and I used to walk it in between thirty and thirty five minutes.

He did most of his studies in Hussain Baksh but declined to do his Hadith studies there. This in itself is a fine story although not connected with me, but with my father. The story has also been mentioned in Tazkira-e-Khaleel. He used to say: "From studying Hadith in Delhi one became a gheyr muqallid (non-conformist)."

He also said: "Because my brother Muhammad had studied Hadith by Hazrat Gangohi, I became a great admirer of Hazrat Gangohi. I decided that I would also study Hadith by him, otherwise not at all. Hazrat Gangohi had for years stopped teaching Hadith because of his ill health."

However, the Madressa Hussain Baksh authorities had insisted the my father should study Hadith in their Madressa because the Madressa had become well known through my grandfather. Therefore they persuaded my grandfather to let Moulvy Yahya at least join in the Bukhari examination. My father accepted this.

In Nizamuddin he stayed in Maulana Yusuf's room on the western side of the Musjid. Now the room has been made very fine. In those days it was very dilapidated with a very low roof. The door is still where it was in those days, but where today the

window of the ladies section is, there used to be a door. Today, where the ladies section is situated, there used to be so many trees that it was difficult to even walk there. I have seen it in this condition that there used to be a little canal of dirty water flowing through it with an endless stream of mosquitoes.

·This was where my father stayed. My grandfather had two students, who had to fill two lotas with water and bring it to this door leading to the bush at every Azaan time. They would also receive their meals from there. My father says that on finishing his Sunnat Salaahs, he used to remain in the closed room studying until the time for takbeer. Then he opened the door and joined the Jamaat. On finishing his salaah he again entered the room and performed his sunnats there. He says: "During that time a telegram arrived which told of my proposal of marriage. The people from Nizamuddin sent it back, saying that for quite a few months, I was not there. Perhaps I would be at the home of my father." But this telegram was in fact sent by his father (my grandfather).

My father further said: "Within a period of six months I studied Bukhari, Seerat Ibn Hisham, Tahawy, Hidaya and Fathul-Qadeer, so thoroughly that the examiners were surprised. Maulana Khaleel Ahmed examined me in Bukhari, Sheikhul-Hind examined me in Tirmizi and Maulana Ahmed Hasan and others did the other kitabs. At the time of eating these Elders were all together. Hazrat Maulana Khaleel Ahmed told my father: "Your son wrote such replies, which some experienced teachers are incapable of giving."

For this reason Hazrat Saharanpuri spoke to Hazrat Gangohi, that in spite of having stopped teaching Daura, he should at least teach for one more year.
He said to Hazrat: "I have taken the examination of Moulvy Ismail's son - Yahya. It will be difficult to find another student

with such intelligence."

Hazrat Gangohi had also heard my father's insistence of reading Hadith by him or not at all. He also knew my grandfather. As a result of this Hazrat Gangohi re-started teaching Tirmizi in Zil Qada 1311 A.H. Lessons proceeded very slowly. During Zil Hijja 1312 he completed Tirmizi in one year. Then he started Bukhari. The details of all this is to be found in the introduction to 'Laami-ud-Duraery'.

My father had this strong urge not to miss any lesson in class. Once he had to go to Kandhla at the request of Hazrat Gangohi and Hazrat promised not to teach anything during his absence.

When he returned from there, the reader started the lesson leaving out a chapter. My father and some others objected that he was reading from the wrong place, but he continued reading.

Later it so happened that my grandmother in Kandhla asked Hazrat to send him home for some reason or other. My father did not want to go because as he said: "Last time I went, one whole chapter was missed."
Hazrat replied: "Tomorrow we will go over that chapter."
Sitting in class Hazrat Gangohi asked: "Moulvy Yahya, which chapter did you miss?"

Thereupon Hazrat taught that chapter. It was a mere coincidence that the reader on that day was that same student. At the completion of that chapter, he asked sarcastically: "Is there any other chapter which has been left out? Then it will also be taught."
Hazrat became angry and said: "Go on, you are mad". A few days later that student lost his mind."

That was the time when the mas'ala concerning crows was

quite in the public eye. This same student used to tie crows to a long bamboo and carry it around through the streets of Gangoh saying: "This is halaal."

اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ عَذَابِكَ وَغَضَبِ رَسُوْلِكَ وَغَضَبِ اَوْلِيَآءِكَ

"O Allah we seek refuge in You from Your anger and from the anger of Your Rasul and Your saintly servants."

This is something concerning which I have written many times. Be very careful of the saintly ones. May Allah protect us from their anger and displeasure.

In 'Kowkabul Duree' (a commentary of Timizi) I left that chapter in the same place (as was read to my father by Hazrat Gangohi). In the side-notes I made a reference to the above story.

I have previously mentioned that after my father's death, I saw him in my dreams very often, by night and by day. I was staying upstairs at the time, with the gate being locked by a chain, but the chain was very weak. One night about three months after my father's death, I heard a voice calling me, which sounded very much like that of my father. The voice asked: "Why is the door at the bottom not locked?"

The moment we heard the voice, all of us including the children woke up from our sleep and sat up. Upto today we have not been able to ascertain whose voice it was, but we know it was just like my father's.

Once during my father's lifetime I also saw a dream wherein I saw a whole pile of books in the shape of a minaret of a Mosque. My father gave the interpretation that Insha-Allah, I will be able to understand kitabs. The interpretation proved to

be true because I have been able to read and understand thousands of kitabs. But Moulvy Yunus raised a query: "How is it that your father had said you are ill-mannered and yet gave this interpretation?"

During my childhood when I was but five or six years old, one of my father's students dreamt that someone gave him (my father) some rice and tied chains to my feet. My father then interpreted that his son will have steadfastness in deen. Later it became known to me that in the Hadith, the same interpretation was given.

I have already mentioned in more than one place that my father was very particular about the fact that I should not acquire the pride of being a sahebzada (son of nobility). He often used to say that regarding one's self as the son of a special father was something detrimental, from which one has a great difficulty in escaping its stigma. The result was that at times he purposely used to scold me severely in front of people.

There were times when afterwards, he himself used to say: "There was no real need to scold you so severely but I do not want the pride and arrogance of a Sahebzada to rub off on you."

Once we were returning from Ambala by the Calcutta Mail, and I was with him. He drew my attention to the speed at which the train was moving and said: "So the journey is traversed".
Then he recited this couplet:

"Your every breath is like Musa's palm passing by
Like the ebb and flow, jewels are moving about."

The idea was not to mention these incidents in any special sequence. As we remember whatever we recall of the conditions of our Elders, so are they penned down. I have also mentioned in 'Ikmaalush Shiyam' that father's method of instruction was

completely unique, and his manner of training me in manners and character was very strict. At the age of ten from 1325 onwards, he was exceedingly strict with me. I had no chance of ever wearing fine clothes and for this reason, I received a solid hiding because of the beautiful set of clothes my mother had prepared for me.In Aap Beti No.1, I already mentioned that it was necessary for me to shave off all the hair from my head every Friday whether it was winter or summer. If ever I performed two Salaahs in the company of any one person, I was asked: "You performed your salaah next to so-and-so. Could it not be performed in any other place?"

If on the road anyone greeted me, I was asked: "Who is that?" and if I answered that I did not know him, he would ask me: "In this whole crowd, you were the only one to greet?"

But all these strict measures were terminated about a year and half prior to his death. At that time he took my examination and set me free. From then on he was very kind-hearted to me, and also had a lot of faith in me. May Allah grant that the good thoughts he had about me prove to become true.

On one of his journeys to Raipur, I was very perturbed. I wrote a letter to my father about my condition and he replied in a letter full of love and affection. In it he wrote that I had obtained 'contact and communion with 'Allah'. I would have liked to quote the letter in full, but brother Salmaan says that the letter has already been quoted in Aap Beti 1.

After Hazrat Saharanpuri's year-long stay in Hejaz; the day on which he arrived in Bombay, was the very day on which my father passed away. The telegram of my father's death reached him in Bombay. As Hazrat heard the news, he became silent. A few days before that, Hazrat's telegram from Aden had arrived here. There was tremendous excitement in Saharanpur among

Hazrat's friends and attendants. On receipt of his telegram I relayed the good news to Nizamuddin, Raipur, Kandhla, Gangoh etc., by letter. The very next day my father dictated a letter to me to be sent to Raipur.

Foolishly, while the letter was being dictated, I mentioned that I also had written a letter to Raipur. He said: "Up to now your father was still alive. Why did you have to grab the flag of independence in your hand?"

I was wondering what I did to receive and deserve such a scolding and later realised that I committed a deed of insolence.

I so much wanted to write more about his teaching methods, but then this would become a very long discussion. He was the acting Sadr Mudarris (Head Teacher). His fixed kitabs were Abu Dawood, Muslim and Nisai Shareef, and in the absence of Hazrat he also had the responsibility of teaching Tirmizi and Bukhari. Apart from the Hadith kitabs, he also had a great liking for teaching the lower kitabs, because he felt that it was of utmost importance that a student's foundation should be strongly laid. He believed in laying a sound basis for a students academic preparedness as well as his moral character. If this basis was not solid. It would not be easy to build upon it.

For this reason during his era of teaching Hadith, he also begged the Madressa to allow him to teach lower kitabs. But how could the Madressa authorities accede to this request? He once put a suggestion before the Madressa that the teachers responsible for teaching the initial kitabs should be those who had not read any kitabs above Sharah Jami (a kitab taught in the intermediary classes). He felt that a few intelligent students should be sent to him for instructions and their studies suspended while they would be appointed as teachers. When the teachers are given the middle kitabs to teach, they pay no

attention to the lower kitabs. Therefore when they themselves had never studied beyond Sharah Jami, they will not demand to teach higher kitabs.

At that time I was studying 'Mukhtasar'. Some foolish ones started the rumour that he introduced that motion with the intention of making his son become appointed as a lecturer, so that his son may earn a salary. These fools did not stop to think that it is rather strange that a man who never accepted his deserved salary for all his years of teaching, will try to go to such ends merely to acquire my meagre first year teacher's salary!!

He attached great importance to Tahawy Shareef and it was his wish that it should be taught with translation together with Mishkat Shareef. That is how I studied it. I did not translate the Hadith in Mishkat but in Tahawy I did. Furthermore, I also had to explain Imam Tahawy's views.

Perhaps I have written in this book or in Ikmaalush-Shiyam that my father started to translate Tahawy without all the repeated Hadith, but with the views of Imam Tahawy explained in detail.

Once Maulana Anwar Shah Kashmiri told me in Deoband: "Moulvy Zakariyya Saheb, I have not got control in Deoband but you are in control in Mazahirul Uloom. It is my wish that Tahawy Shareef should be taught in full for the whole year."

From my father's time, I was a great admirer of Tahawy but after Hazrat Anwar Shah's advice I had a full hour devoted to Tahawy, and for as long as Maulana Abdul Rahman was here it was his responsibility to teach it. After he left for Pakistan, it went to Maulana Asadullah where it has been for up to a year ago, but in spite of my efforts, both volumes could not be completed in one year.

I have repeatedly asked the Madressa authorities to hand the teaching of Tahawy to me, but because of my academic writings I was unable to take more than three classes. Moreover they were not prepared to let me take Tahawy at the expense of Bukhari or Abu Dawood. They considered those kitabs to be more important.
I even said to them: "Give me Tahawy for two years and I will complete both volumes."
The Madressa authorities refused to grant my request because initially Abu Dawood was my class and for a couple of years Bukhari had been added to it.

10. MY UNCLE, MAULANA MUHAMMAD ILYAAS (RAHMATULLAH ALAYH)

The favours of my late uncle Maulana Muhammad Ilyaas, substitute for my father, acting Sheikh and Ustad were exactly as one would expect from someone in that position. In the end his relationship with me was such that it put me into a great debt towards him. As in the case of Hazrat Madani and Hazrat Raipuri some of the incidents are of such an intimate and close nature that it is not suitable to repeat it here. But still, I have mentioned some incidents of him to illustrate his kindness and influence upon me.

I do however wish to write about my uncle's beginning stages, even if some of these have already been noted in connection with my early student days.

Since the time when I first became conscious of my surroundings, I have found my uncle to be a pious man, Allah-fearing and unrighteous. In those early days, he exerted himself greatly in spiritual exercises. For example after performing Maghrib Salaah he used to commence nafl salaah

almost right up to the Azaan for Esha. These lengthy nafl salaahs were always a feature of his life, but being busy with them right up to Esha was a special feature of his Ramadan, right up to the end.

Another feature of those early years was his habit of sitting silently in meditation. I could not remember him even speaking one word by day or night. He used to tell me: "If for one week you can remain silent, I will make you a Wali". I on the other hand had the sickness of just talking unnecessarily. But when later in Nizamuddin I told him that now I am able to keep silent for a full six months, he said: "Well, that time is now past."

In discussing my initial studies, I mentioned some incidents concerning my uncle. In those days because he was the younger brother, it was necessary for him to go along when my father was invited out. With respect and in humility he used to try to excuse himself by saying that he was fasting. I used to know that he was fasting. He would then say to me: "We have to go and eat at a certain place, but I am fasting. Please sit next to me". At that dawat he would make morsels with his hands and also chew (without food) but in actual fact the food would go into my mouth. When he made the morsel of rice or mixed the roti with curry, I would take it from his hand and eat while he prepared the second one. Those who saw it would think it was my naughtiness.

Once a certain Moulvy Sher Ali Wilaayati came to India to study Arabic. He had already studied Ma'qulaat (the rational sciences) at various Madressas; wherever he heard of a good 'mantiq' (logic) teacher. After being absent from home for twelve or fourteen years, his family called him home to get married as the family of his proposed bride had insisted.

Subsequently he went home. Arriving there, he was given a

great welcome as an Aalim who had studied and graduated in India. Lavish arrangements were made for the marriage. At that time a certain student came to him with Ibn Majah asking him: "I have studied all the other kitabs and would like you to teach me Ibn Majah."

This Moulvy Saheb had unfortunately not studied Hadith and therefore excused himself saying: "It is my misfortune that I have studied all other subjects except Hadith. But I have met a great teacher of Hadith in India. I am going back for a few months to study Hadith and will come back to teach you."

On the night of his wedding he begged his wife for permission to go back. He told her the whole story, asking for leave of absence for a few months. He said to her: "I know it is awkward leaving at this stage, because people will say many things and will think that I found you distasteful. That is not so. I have tremendous liking for you. I swear."

One or two days later, he left without telling anybody and arrived in Gangoh. He told the whole story to my father. I saw him afterwards studying and learning with complete devotion. Because he was a foreigner, he could hardly recite or read. My father started teaching him after Esha till shortly before Fajr. The reading were rendered either by my father or my uncle, mostly my uncle. I used to greatly envy that Moulvy Saheb for his intense devotion and diligence and I never saw him unoccupied.

He used to live in a room on the roof of the Laal Musjid, where he remained almost all the time. One of my father's students Maulana Saeed Gangohi was responsible for bringing his food, which my father had organised from one of the local houses. Maulana Sher Ali Saheb told him: "When you bring the food put it on the shelf. Take the curry away and leave the roti."

Therefore Moulvy Saeed used to take the curry to his own home, or if it was something delicious he finished it off himself. The foreign Moulvy Saheb used to wear a chador at all times. He used to spread it and place the roti on it. I used to see him looking into his kitabs while at the same time eating pieces of dry roti and in the end drinking water. He ate all the roti without curry, while all the time looking into his kitabs. I envied him for his application to his studies with such ardor. Whenever that scene comes to mind it fills me with joy.

That student's devotion reminded me of Hazrat Thanwy's statement: "That is the way work should be done". But it is to the credit of both, the teacher and the student, that they spent practically their whole nights in teaching and studying. Because of these vigils and strenuous spiritual efforts, my uncle did not have any real contact with the bookshop.

There was a certain Munshi Muhammad Hussain Faizabadi who was my father's manager of the bookshop. He used to be responsible for all the tasks of the shop during the lifetime of Hazrat Gangohi and even afterwards. He did his work with much devotion and sacrifice.

He had a habit that whenever my father was on a journey somewhere and some letters came for him, he would scratch out the address and re-address it to that place, while adding some notes or message of his own. That was a criminal offence but he was not aware of it being an offence. One day a case was made against him, and he was summoned to appear in court. He absconded to Mecca and passed away there.

One day this Munshi Saheb scolded my uncle: "Why do you roam around like this doing nothing. Why don't you do some useful work in the shop?"
My father became greatly distressed. He told Munshi Saheb:

"Munshi-ji I consider it this way, that it is through his barakat that I receive rizq (sustenance)".

In the Hadith it is stated :

"*Are you being assisted and granted in any other way except through the blessings of the weak ones among you?*"

(Mishkat, Bukhari)

On his return from Gangoh in 1328, when many of the Elders of Mazahirul Uloom had gone for Haj, my uncle was appointed as a teacher in their absence. He had a stutter in his speech which was not evident when he was speaking in ordinary conversation, but when he lectured publicly or taught in class it was quite noticeable. This was a cause for some students to complain but many have borne witness to the fact that all those who studied under him, at some time or other became academically men of high calibre.

After the death of my grand-uncle Maulana Muhammad Saheb and on the insistent request from the people of Nizamuddin, he moved to Nizamuddin. Coincidentally at the time of his transfer to Nizamuddin, his health was quite weak. His illness started in Saharanpur. He intended staying in Kandhla for a few days, but on his arrival there, his health took a turn for the worse. The Hakeems prohibited him from drinking water, but in anger he drank water even though he was very ill.
Throughout his illness, I stayed in his service and many astonishing things happened in that time.

One minor aspect, was the fact that a group of many jinns made bay'at on his hands and became his mureeds.

Once while running high fever, he said: "The treatment for fever is to wash in running water". But at that time the doctors had even prohibited him the use of water for wudhoo. He was

advised that he should perform his salaah with 'Tayyamum'. He became angry with me when I reminded him of what the Hakeem's had said. He asked: "Do you support them in opposing the treatment prescribed in the Hadith."
I replied: "Hazrat the treatment prescribed in the Hadith is not categorically decisive to the exclusion of all other treatments. Then also the treatment prescribed in the Hadith is not such that it becomes necessary for everyone, at every time. The treatment by a physician is also prescribed by Shari'at."

He debated the issue with me and gave me quite a scolding inbetween. But he was adamant that the treatment prescribed in the Hadith, should be followed and for this reason he used quite harsh language: "Do you bring the name of any one else in opposition to the Hadith?"
Very often these type of arguments got him into top gear.

A friend of mine wrote a letter and sent it to him from Saharanpur to Delhi. In it he explained the symptoms of a disease and asked Hazrat for a 'taweez'. He also sent a self-addressed envelope. Uncle took the self addressed envelope, striked out the name of the sender, wrote my name on it and sent it to me with a note: "Tell him to bring the sick person to the Musjid daily after Maghrib and Fajr and allow you to blow over him."
He also wrote down a dua and told me to read this dua when I blow. "If after this he does not become better, then there is no need for the likes of him to stay alive. It will be better for him to die."

My son Talha who at that time was about two and a half years old, once became very ill in Nizamuddin, we feared for the worst. My uncle had to proceed to a Tableeghi Ijtima. At the time of his departure he addressed someone about whom I am not sure as to who it was. It could have been Qari Dawood or

someone else. Maulana Yunus says it was Moulvy Yunus Mewati. My uncle told him: "If Talha should die before I return, I will give you such a hiding that you will remember it."
(There is no need for any objections to this; because it is quite possible that Hazrat had been informed through 'kashf' (Divine inspiration) that the child was going to recover because of the earnest dua of this or that person. Hence these hard words).

I came to know that at the time of the extreme ill-health of the mother of Haroon, Maulana Yusuf Saheb had also uttered some such similar words.

In the Hadith, we have a saying by Rasulullah Sallallahu Alayhi Wasallam :

"*There are some such servants of Allah, who when they take an oath on the authority of Allah, then Allah causes their words to become reality.*"

There is in this regard something worth noting. Rasulullah Sallallahu Alayhi Wasallam also said :

"*Whoever takes an irresponsible oath upon Allah, Allah will show him to be a liar.*"

You will notice that both Hadith require that they be pondered over, and are of great importance. Each one refers to a different situation and to different people.

As for those people who are truly saints of Allah, when in ecstasy they utter something, Allah brings it to fruition. These are those referred to in the first Hadith. But in the second Hadith the reference is to those people who try to show themselves to be pious people and start to prophecise and foretell. I have discussed this topic in one or other of my books.

Through the barakat of my father, I have acquired a bit of knowledge. I became a mureed of Hazrat Saharanpuri in 1333 A.H. at the time of Hazrat's departure for Hejaz, but the favours of my uncle upon me, were exceptional from the earliest days. After having entered into bay'at, it was my uncle who encouraged me towards Zikr. I always used to answer to him: "Keep on making Zikr, I will continue to teach. This line of action is not for me. I am not fit for it". But in spite of these answers uncle still tried to persuade me.

I already wrote that during the time of publishing 'Bazl', I used to go to Thanabhavan a lot. There was always an atmosphere of Zikr there, and undoubtedly one's surroundings has its effect upon you. I have had personal experience of this. At this juncture, I remembered something slightly off the point, but worth recalling.

One of my friends La-eeq, had graduated from Mazahirul Uloom. He was a good student, well prepared and he had a close relationship with me. I had him appointed as a teacher in a branch of Mazahirul Uloom at 20 rupees per month. He accepted the appointment. A few days later, he came to complain about the salary being too low, stating that he could only start working at a sum of at least 25 rupees per month.

I told him: "We fixed the salary at 20 rupees as a special token to you. In the branches the salary was generally 15 rupees. We cannot go higher."

I tried to point out to him that the salary should not be the main consideration and that he should not keep that in front of him at all times. In this manner, I tried to advise him. However citing family needs and some other necessities, he stated he was unable to accept the appointment.

That was in the era of Maulana Saeed Khan Saheb, who after encouraging him, took him to Nizamuddin, where he was appointed to teach and be involved in tableegh at a salary of eight rupees. I met him quite often as I was the supervisor of the teaching programme at Nizamuddin, during my uncle's era. About a year later, an application was made by the Mohtamim Saheb, asking for an increase of two rupees for four to five teachers among whom was the name of Moulvy La-eeq, although they themselves did not apply for an increase.

I replied that I approved an increase of not two but four rupees. Uncle, however, said only two rupees should be the increase, as he did not want teachers to become spoilt. I called Moulvy La-eeq to come and see me after Maghrib. Somehow he had already got the news. I can still see him walking with head bent forward as he came along. He was a very shy and lovable person.

I asked him: "Maulana La-eeq, are you not the same Moulvy La-eeq from before?"

He remained silent. I said: "There is no need to remain silent. I am asking a question. You do know that I am the supervisor of Nizamuddin and you are aware of my relationship with the people here. You had decided to reject our offer of twenty rupees and now for two years you have been working here for eight rupees."

The late Moulvy La-eeq (may Allah reward him well) was a very pious and sincere person. He replied rather shyly: "The environment here has its effect. Nothing else. You will remember that I had gladly accepted the twenty rupees, but the other teachers at the Madressa forced me not to accept the appointment for less than 25 rupees per month, as through me, their way would be opened up."

Many similar incidents happened with some other persons as

well. There is a great difference between the environment here and the environment in Nizamuddin, especially during my Uncle's era. Here we appointed them at ten rupees per month; then they left to go and teach and perform tableegh duties free of charge over there, for only the food they ate. No doubt the barakat of my uncle had much to do with it, there definitely was also the effect of one's environment.

For quite a few years, I have also been receiving letters from those who spent their Ramadan at Nizamuddin. They complained that the pleasure and joy they experienced from their Zikr and Tilawat, is not to be found at their native places. I always wrote back: "This is the effect of the environment. If you people create an environment of Zikr and Tilawat at your localities, the same pleasure will be experienced."

My uncle's kindness and favours upon me were very great, but there were times when he reprimanded or scolded me very severely. During the time when Moulvy Yusuf and Moulvy Inaamul Hasan were studying Daura here, it so happened that Moulvy Yusuf was injured and broke his arm. It was very painful. The month was Jamadul Thanee and the year was near its end. My uncle said: "The year is almost over. Most of the kitabs have been completed and only a little work is left. I feel that I want to take them with me to Delhi, what is your opinion?"
I said: "I thank Allah, Yusuf is improving. In a few days he will be alright, Insha-Allah. Moreover the examinations are near at hand. It is more appropriate that he should take part in the examination."

My uncle became angry at my not agreeing with him and accused me of being headstrong. He scolded me quite severely. I said: "But uncle, you asked my opinion! And in mashwarah it is one's duty to give one's opinion honestly. If you had given the

order that you were taking them away and I opposed it, then it would have been a case of my headstrongness."

As I said this he became even more angry. Maulana Raipuri was also present in this majlis, but he remained silent. After I had left the room, my uncle said to Hazrat Raipuri: "My anger must have appeared very distasteful in your view?"
Hazrat Raipuri said: "Yes, you are right. What Hazrat Sheikhul Hadith said was correct. When you asked for his advice, he had to say what he said, that was his opinion."
In the end my uncle merely said dryly: "But after all, I am his uncle."
At this Hazrat Raipuri burst out laughing: "Who can deny the fact that you are his uncle?"
Uncle replied: "From time to time it becomes necessary to make him aware of my being his uncle so that he does not start thinking himself to be a great man."

I also remember a story about one of my family Elders, Maulana Noorul-Hasan Kandhalwy, one of the well-known scholars of the family. He was a teacher to whom students used to come from far and wide to study under him. His father Maulana Azeezul Hasan was in every way his equal in academic ability.

All those who know Kandhla, will know that our family home was known as the 'Big House', which has one big room where the windows open towards the Musjid. Maulana Noorul-Hasan used to teach in the Mosque and many intelligent students from outside the area attended his classes.
Maulana Azeezul Hasan once shouted from the upper rooms: "Noorul-Hasan you are a donkey."
The foreign students became very upset and in anger their faces turned red. Seeing this effect upon them Maulana Azeezul Hasan said: "Don't worry. It is nothing at all. I am his father and he is my son. Keep on reading."

There is another interesting story about him. I am telling it although I know that I am going off the point in an uncontrolled fashion. Once Maulana Noorul-Hasan spread his hand written manuscripts out in the sun, cleaning them up. His father told him quite a few times: "Noorul-Hasan, watch out, the sun is very hot."
He replied: "Abba-ji, I am coming now."

However, he went on spreading the manuscripts. Two or three times more, his father called him and every time he gave the same answer. His father then took Maulana Noorul-Hasan's young son, his grandchild, and brought him out into the hot sunlight.
When the child's father, Maulana Noorul-Hasan saw this, he exclaimed: "But Abba-ji, the sun is very hot!" Then Maulana Azeezul Hasan replied: "Yes its true, the same thought has been worrying your father for quite a long time."

This is all mentioned by the way, as a diversion. My uncle said quite often: "The opposition to my tableegh programme by this one (Zakariyya) is not shown by any of my worst opponents. And the amount of strength and help it has received from him, has not come from any of my greatest helpers and supporters."

Both his statements were completely true. I used to make many objections and complaints from an academic point of view. One day our Mufti Qari Saeed said to me: "How is it that you did not object to some of the things during Maulana Yusuf's era as much as you objected, in the era of Maulana Ilyaas Saheb?"
I replied: "As far as my uncle was concerned, I was in the position of a student to him. From my objections nothing was taken away from him in his high rank and no harmful effects could be caused to his work (by my objections). However, as far as Maulana Yusuf is concerned, I am considered his Elder. If I should object or criticise any of his acts in public, it will effect

the work adversely and his dignity will be impaired. Therefore, whatever I have to say to him, is said in private."

The second part of my uncle's statement is best explained as Hazrat Ilyaas himself said quite often, even in public: "The manner in which my contemporaries like Maulana Madani, Maulana Meeruty etc., submitted to him, they did not submit to me. This was a saving stroke for me. If he was not here, they would have silenced me."

This is also true. I had much influence with both these two great personalities. Once Hazrat Raipuri and I were in Nizamuddin. My uncle saw a dream wherein, he himself walked in front, behind him came I, followed by my Sheikh, Hazrat Saharanpuri. He asked us to give the interpretation. Hazrat Raipuri according to his habit, said: "Hazrat Sheikh will interpret it for you."
I replied: "The first part is quite clear, I am trying to walk in your footsteps, but cannot do so properly. But the second part I cannot understand."
Hazrat Maulana Ilyaas exclaimed: "Enough! This dream is quite clear. It needs no interpretation. My support comes only from you. If you were not there, my contemporaries would have forced me down. And your support comes from your contact with Hazrat Saharanpuri, because it is through Hazrat that they all submit to you."

This is true. There are numerous incidents to illustrate this but at this stage it is not proper nor good manners to relate them. It will constitute an insult. I will however mention two incidents, one concerning each of the personalities mentioned.

During the time of the British rule prior to Partition, the issue of compulsory education was a major issue. Maulana Thanwy and my uncle were both dead against it, while Maulana Madani welcomed it.

Maulana Thanwy especially appointed Mufti Abdul Kareem Gumthalwy to run the campaign against the bill, and he was to be under Maulana Ilyaas. He also wrote various letters to members of Parliament and even sent different deputations to discuss the matter with them. In those days, I also wrote a risala called: "The Quran and Compulsory Education." My uncle and Maulana Abdul Kareem organised many public meetings against the bill.

One day both these persons came to me in Saharanpur. As I spread the table cloth before them, my uncle said: "We have come to you with a special request. In Delhi, we intend organising a very big jalsa against the Compulsory Education Bill. We want Hazrat Madani to be the chairman of it. You must come with us to Deoband."
I said: "Okay, I can understand the reason for wanting those involved in Hifz of the Quran exempted (as Maulana Madani insists) but I cannot understand the reason for the exemption of those doing Quran Naazarah (as you people insist). Moreover if the students are going to be exempted for the sake of Naazarah, there will be a long delay in their education, whereas they could at the same time learn Urdu, arithmetic etc. What harm will there be if they are not exempted?"
Uncle replied: "Do not debate the issue now. Come let us go."
I said: "But uncle, there in Deoband, I will have to do the talking. Let me first understand the situation."
Moulvy Abdul Kareem said: "Hazrat, Maulana Thanwy has ordered that both be exempted."
I said: "Who is Hazrat Thanwy? Where does he stay?"

Hearing this, he became extremely angry and his face turned red. He got up and said to my uncle: "His beliefs have become corrupted."
My uncle said: "Moulvy Saheb, I am surprised that in spite of being such an important person, you do not understand what he

means. It means that Hazrat Thanwy's word is a command for me and for you and is in itself a final argument, but the person to whom we are going is an equal and contemporary of Hazrat Thanwy. Furthermore the dispute between Congress and the League being what it is, is well known to all of us. Therefore this which you say that Maulana Thanwy said so, is not a conclusive argument. You should provide such an argument which we can present to Maulana."

The time for the train's departure arrived and we left for Deoband with the two o'clock train.

We arrived in Deoband and proceeded to Hazrat Madani, my uncle in front, I on the left and slightly behind and Maulana Abdul Kareem behind us. When we came there Hazrat was just coming out of the men's sitting room. He was honestly very happy to see us.
He asked me: "Have you come from Delhi?"
I replied: "No Hazrat, we came from Saharanpur. These Hazrats came from Delhi and have brought me to your door."
Hazrat said in a harsh voice: "What is the duty that they wish from me?"
I said: "They intend having a very large Jalsa in Delhi with you as the chairman, against the Compulsory Education Bill."
Hazrat Madani became very angry and said: "I will not be your chairman. Do you want everybody to remain ignorant?"
I replied: "You want to make everyone an Aalim. We only want that those who seek to study the Quran should not be taken by force under compulsory education Bill."

Hazrat stood up and said: "You people wish to exclude those who are involved in Quranic studies. If so, these people will use the Quran as a pretext to avoid education."
I said: "Hazrat, please sit down and let us talk." We then went inside and sat down, and I said: "Hazrat, how is it possible to

memorise the Quran in times after school hours. Even if one wishes, to do so after working the whole day, it becomes difficult."
Hazrat said: "Well, I memorised the Quran in jail."
I replied: "In that case you should pass a resolution that all those who wish to memorise the Quran should go to jail."
Hazrat laughed heartily. Then I said: "Hazrat the Jalsa will take place and it will take place under your chairmanship."

May Allah grant him very high rank. His kindness was great. When I think about it, I cannot help but cry. He thereafter welcomed us with such happiness and said: "Do you have to go with the next train?"
I said: "Not yet. We must get your approval first. We have to get it written in your diary. Then only can these people return to Delhi and arrange for the Jalsa."
He took out his diary and wrote down: "Maulana Ilyaas' Jalsa." He also noted down the date and the time and then said loudly: "I am prepared to speak about the exemption for Hifz but see no reason for excluding naazarah."
I replied: "There is no limitation upon you as to what you are to say. You may say whatever you wish."
My uncle tried to say something, but I said: "No Hazrat, that is all. You are not bound by any limitations, even if you should say that those who wish to do Hifz should go to jail."

The end of the story was that on a certain date Hazrat was to take four o'clock train to Delhi and I would be on the same train from Saharanpur. The Jalsa would commence in Delhi on that same night at nine o'clock.

When we arrived at Delhi station, the whole platform was filled with people. They were shouting: "Sheikhul Islam Zindabad! Jami'atul-Ulama Zindabad! Congress Zindabad!"
The whole station echoed with their shouts. I was all the time

worried that if Hazrat Madani made the announcement that Naazarah was excluded, there could be another calamity.

Among those on the station, was Hazrat Mufti Kifaayatullah. This pleased me, because in his eyes, my views carried great weight. Furthermore during the meetings of the Shura of Darul Uloom Deoband, it often happened that his views and mine did not coincide as for example with regard to the Waqf Bill, and then he accepted mine without question. In the case of the Waqf Bill, he mentioned my dissenting view without mentioning my name. Mufti Saheb was standing near the compartment wherein Sheikhul-Islam and I were travelling. Hazrat Madani was too involved with the welcoming party and shaking hands with them, as he was completely surrounded by them.

I took Mufti Saheb by the hand and pulled him to one side. I said to him: "We have to get Hazrat to announce the exemption of both Hifz and Naazarah from the scope of the bill."
Mufti Saheb (may Allah reward him well) said: "That is true. We must exclude both Hifz and Naazarah."
I replied: "Yes, without that, we will not be successful. When we get to the Jalsa, the lecturers will commence. We must do something about it on the way to the Jalsa."

Hazrat Madani's habit was that he gave much importance to Mufti Saheb's views. I have seen this many times and also have seen him give preference to Mufti Saheb's view over his own. Mufti Saheb went forward towards Hazrat. I walked some distance behind, so that Hazrat could not see me, or realise that I had put the thought into Mufti Saheb's head.
At the steps of the station, he said to Hazrat in his ear: "Hazrat we must exclude both Hifz and Naazarah."
Those who know him, would remember how he talked while all the time shaking his head. I can still see this sight before my eyes. Hazrat replied: "No, there is no reason for excluding

Naazarah."
Mufti Saheb replied: "But Hazrat, before Hifz, a person has to first learn the Naazarah of the first few paras and only then can he enter Hifz. If he gets into Naazarah and begins to study secular education or starts work, then when will he find time for Hifz?"
Hazrat Madani said: "Very well."

At the Jalsa, Hazrat went straight to the mimbar. He immediately started a most impressive lecture against 'this merciful British government' saying among other things: "They have no right to interfere in our internal affairs and our Deen. Under no circumstances are we prepared to see our Quran and our Islamic education being destroyed. Our Naazarah as well as our Hifz of the Quran should be excluded from the scope of this bill."

My uncle was very surprised and thought that I had spoken to Hazrat Madani on the way, to change his views. Hazrat Madani gave a very passionate and rousing lecture against the British Government and in the end a resolution was passed that Quranic studies, whether Hifz or Naazarah should be excluded from the bill.

The lectures lasted till half past one. Thereafter a light meal was served and very early in the morning, Hazrat left to resume his Bukhari lessons in Deoband. Later my uncle asked me: "You must have had some conversation with Hazrat on the train. Not so?"
I replied: "Most definitely not."

I think I should also write the second of the two stories, although it is not completely good etiquette. My uncle once insisted that Hazrat Raipuri should visit him in Delhi. Hazrat Raipuri replied to him: "Hazrat, my presence in Delhi is subject

upon this Hazrat. As long as he comes and for as long as he stays, I am prepared to come. It is difficult for me to come alone."
My uncle must have then remembered he was my uncle. He became quite angry and said to me: "Allah ke bandal When Hazrat's coming here is so easy, why is there this long delay in his coming?"
I replied: "Hazrat, you are my Ustad, my uncle and my Sheikh's substitute, and also my assumed fatherl Why does this Hazratji not say: 'When you command, then I shall be present?' Why does he have to say that when I say so, he will come?"

Both Elders remained silent. After a short while, I said: "Dear uncle, the fact is, if this Hazrat says: 'When you shall command, then I will come. My habit is this and this Hazrat can bear me out, that when I have to come to Delhi, then I always ask him if he has intention of coming to Delhi on condition that there will be no Jalsas to attend. And when he says that he also wishes to come, then I ask him to fix the date, which is then fixed after mutual consultation, and you are informed of that. And when he says that I should pass on his Salaam and request for duas, then I never try to persuade him or force him to come."

Hazrat Raipuri burst out laughing and said: "This is true. That is in fact what happens. A weak one like me has not got the strength that you have."
Uncle said: "Well let us quickly fix a date."
I said: "Hazrat that will not take place in your presence."
My uncle left and I said: "Hazrat, you caused me to get a scolding. Now whenever you have time, choose a date. You are not bound by uncle's demand to fix a date quickly. If there is any blame, it will be on me."
Hazrat Raipuri said: "No let us fix the date quickly, otherwise Hazrat will get angry."
I said: "You have come here for one day only and maybe you

will get tired coming here (Saharanpur) and then going there (Delhi). Fix the date after a few days or a week or ten days."
He replied: "Jazakallah!"
I said: "I can go on Saturday. On Friday my presence here is quite important."
He replied: "That's just fine. I will come here on Friday evening in Shah Saheb's car. Fix the day for Saturday, make quick, your uncle is waiting."
I said to my uncle: "Hazrat has agreed to come on Saturday."
He was very pleased.

When we left a few days later he told me at the time of parting: "I am coming with you to escort you up to Saharanpur."
I said: "No, definitely not, you need not honour us like that. The train goes straight to Saharanpur. I know the route."
For about ten minutes he tried to persuade us to agree. And Hazrat Raipuri also agreed with me that there was no real need. I said: "Now, this meeting is over. Come after ten or fifteen days and I will accompany you to Raipur."

He still did not agree. It was the height of the hot season and finally it was agreed that we would leave at six in the morning. When that was finalised, my uncle said: "On the way, we have to stop and break our journey at Meerut."
Then I understood why he was so insistent.
Hazrat Raipuri then said: "Thats very nice! Wah wah!! For a long time I have been wanting to visit Meerut but without him (Zakariyya), I could not find the courage and I also did not have the courage to tell him. This is indeed a nice opportunity. You will be with and he will be with."
I said: "No, I am not getting off. I am going on straight to Saharanpur. You two may both break your journey there and come with the next train and I will welcome you in Saharanpur."
Hazrat Raipuri said: "If you are not getting off, then I am also not disembarking at Meerut."

I said: "Why do you fear. Uncle will be with you."
Uncle said rather loudly and sternly: "No, you also must get off."I replied: "You people have not been to Meerut for a long time, while I come and go there quite often. If I do not come, it will not be a restriction for you two."
My uncle scolded me thoroughly by virtue of his uncle's right, telling me that I will just have to come with them. I felt forced to do as he wished, even though it was against what I desired. We finally reached Meerut at eight o'clock.

Our visit brought so much happiness and joy to Hazrat Meeruty that it is indescribable. That was always the case as I wrote before, that whenever the Elders came together or visited each other, the pleasure and joy was genuine. In this way we spent about two hours there.

For Hazrat Raipuri, two or three special kinds of curry without chilies were prepared. I was known for being a meat-eater and lover of chilies, therefore they ordered sikh kabaab twice or thrice for me, with the special request that there should be lots of chilies and also that it should be well-fried in ghee. I still remember the other things put forth, rabry (well-boiled thick milk), malai (cream), firny, pulao etc.

It was summer. Under his house Maulana Meeruty, who knew a lot about building houses, had a basement room which was very cool. It had two flights of stairs leading to it, one from the ladies side and one from the men's side. If it was to be for used for the ladies' occupation at any time, all that needed to be done, was for the door to be closed and the male stairway would be sealed. Maulana sprinkled the floor with water, organised beds and cool grass carpets in it.

After having had lunch, we went down to the basement and wanted to lie down but Maulana Meeruty told my uncle:

"Maulana, for a long time I have been wanting to discuss something with you, but you never came this way and for a long time I have not been to visit you. Now, at this moment, these Elders are also present so I would like to trouble you all for a short while."

We were seated, Hazrat Raipuri and myself on one side sitting side by side facing Hazrat Meeruty and my uncle who sat side by side. Hazrat Meeruty started speaking: "Hazrat, Tableegh is something which we accept with open arms, heart and soul. And no one can deny the need for it and the benefits in it. But the fanaticism you have attached to it is completely against the ways of our Elders. You have made even our dressing and lying down a part of Tableegh. You do not show any importance for the Madressas nor the Khanqahs."

My uncle became enraged, and said: "When you yourself consider it as necessary why don't you yourself take part in it? And why does no one do it, I have to give everyone's share of the 'Fardh Kifaaya'."

The two Elders flew at each other and the words became stronger and harsher. Hazrat Raipuri and I remained silent. He felt tremendous anguish and distress at the argument before him. While the argument was going on, I softly said to Hazrat Raipuri so that the others could not hear: "Meerut utrenge, Meerut utrenge (we should get off at Meerut, we should get off at Meerut)."

I softly repeated these words quite a few times. When later the force of the argument had died down, and all of them became silent, I said: "May I say something?"
All three of them said: "Certainly, go ahead."
Hazrat Raipuri said: "You have sat down silently for such a long time. Why did you not speak earlier?"

I said to Hazrat Meeruty: "You are quite aware of the fact that in all those objections, I am with you and agree with you."

Hearing this my uncle became very angry but said nothing. Then I continued: "Whether something is being done for Deen or for dunya, it is done for some objective. All work that is done in with the company of others is only attained by following it and taking part in it."
Hazrat Raipuri agreed with me: "Very true."
I said: "Wait a bit."

At some time in the past Hazrat Saharanpuri had reprimanded and rebuked Hazrat Meeruty. Only Hazrat Meeruty and I knew about it. "Do you not remember Hazrat Saharanpuri's statement: 'To have contact with me means contact with the Madressa. And as much as is the concern of anyone for the Madressa, so much is his concern for me.' Now tell me, is there no other Madressa in this world except Mazahirul Uloom?"

I told him a few more similar stories of where the person became so absorbed in his work, for example the death of Imam Muslim and a few others, wherein the person completely identifies himself with his life's task.

Then I said: "My uncle in this field is 'Maghloob' (overwhelmed). You know it and we know it. Moreover no work ever gets done without self-identification of the doer (ghalba-i-haal) and subjection to his own 'colour'."

Suddenly Hazrat Meeruty started laughing. I do not know why. My uncle also started to laugh. They both were only too keen to put an end to the unpleasantness.

Hazrat Raipuri said: "You see, this is why I always want to take you with me at all times, because we need you."

Then he said to Hazrat Meeruty: "You have fed us to such an extent that we can hardly sit up. Now leave us and allow us to take a rest."

Hazrat Meeruty left immediately and as soon as he had left I said to them: "This is the reason why I requested you to go straight through."Hazrat Raipuri said: "It is true, if we had listened to you, it would have been better."

My uncle said: "No, what has happened was very good. I have finally also found the opportunity of speaking out clearly and straight. I have waited for this chance, and I would never have got a better chance. That is why I insisted upon your coming with us."

After Zuhr the same feeling of pleasure and joy was prevalent. In the afternoon at tea, it was the same and even Hazrat himself said at the time when we parted: "It was very nice that the conversation took place in your presence. If the argument had terminated on a bad note, I would have felt greatly disturbed and distressed, but because of your speech it ended well."

I have mentioned these two stories with reference to the statement made by my uncle that I was his greatest helper as well as his greatest critic. One story featured Hazrat Madani and the other Hazrat Raipuri.

Apart from the fact that he sometimes rebuked or scolded me with his tongue, my uncle was a great benefactor to me. Whenever in the evolutionary stage of his movement something regarding Tableegh was brought before him, he would without hesitation say: "No decision can be taken upon this until it has been discussed with Sheikhul Hadith."

Every time I went to Delhi I became aware of many queries,

which he had placed aside for my sanction, approval and verdict.

Once my uncle told me: "Some of our friends are of the opinion that when our jamaats proceed on ghusht, they should carry a short banner (flag) with them. What do you think?"
I replied: "Most definitely not."
He asked: "And why not?"
I said: "Your jamaats are going out to call people to the Salaah and gather the people in the Musjid. And according to the clear texts (of Quran and Hadith) the use of a banner for Salaah is rejected."
He replied: "May Allah reward you well. This issue is put off."

It was my uncle's practice that when he returned from his Tableeghi journeys, he would always undertake a journey for a week or so to Raipur or to Saharanpur. Otherwise, he would make I'tikaaf in his own Musjid for three days. He used to say: "At these Jalsas, I have remained among people of all the types. From all the people there is an effect of turbulence and muddiness on my temperament and upon my heart. And now I do this to wash my heart clean of those effects."

As I was dictating this, Maulana Manzoor Nu'mani Saheb arrived from Deoband. He said that these words just mentioned, are found in Hazrat Dehlawy's Malfoozaat and in the very same words. We asked for the Malfoozaat to be brought and found these words: 'Hazrat said: "Even when I have to go to Mewaat, I always try to go in the company of righteous and pious people of Zikr. But then still, because of the mixing with people the condition of my heart changes so much that as long as I do not cleanse it through the means of I'tikaaf or a few fasts, or go to stay for a few days in the company of the special ones at Raipur or Saharanpur, my heart does not return to its former condition."

He sometimes said: "It is necessary for those travelling about for the sake of Deen, that they should cleanse themselves from the necessary after effects of ghusht and moving among men, by sitting in solitude, making Zikr and meditation."

This theme is extracted from the Hadith where it is said that crowds have an effect upon the hearts of saintly ones. *In Kitabut-Tahaarah of Mishkat, there is a Hadith that Rasulullah Sallallahu Alayhi Wasallam while once performing Salaah, recited Surah Roum. While reciting the Surah, he became confused with Mutashaabih (similar) verses. At the end of the Salaah, he said: "Some people do not perform wudhoo properly (and join in the Salaah) and these people cause confusion in our recitation." (Mishkat, Nisai)*

When the effects of one person not performing his wudhoo properly affected the Salaah of Rasulullah Sallallahu Alayhi Wasallam, then how much more is it not, that there should be detrimental effects from a crowd, wherein there are all kinds of people, even evil doers and sinners?

All those Elders and Sheikhs who have to work and mix with the public, whether it be Tableegh or lectures or in Jalsas, and even those who are involved in teaching (as the students are of all kinds), should be very particular about cleansing themselves and to make a special point of purifying their hearts through 'Zikr and Fikr'. We understand that it is not easy for every person to perform I'tikaaf. But during those Jalsas and afterwards, they should spend some time in Muraqaba (meditation), Tasbeeh, Wirds, Salawaat (Durood) and Istighfaar.

During my uncle's final illness, I used to visit him very often, but because of my Madressa responsibilities, I was not able to stay for long, hence I had to go and come alone. Once Hazrat said with quite a bit anguish: "Because of my body you put yourself

into such great trouble and this causes me great sorrow. If only for my work you would make such sacrifice and come here so quickly, then how much more happier wouldn't I be?"

When his condition became such that we feared for his life, I stayed for some time and my diary will state for how long I stayed and when my last journey was. I stayed there till his death. At that time Maulana Abdul Qadir Raipuri was also present, as well Hafiz Al-haaj Fakhruddin Saheb and Maulana Zafar Ahmed Thanwy. The latter came there to see my uncle for a day or two but, seeing his weakness, stayed for about two weeks till his death.

Shortly before he passed away, Hazrat told me: "Of my people there are a few who are connected to my special Bay'at: Maulana Yusuf, Qari Dawood, Sayed Ridau Saheb Bhopali and Maulana Inaamul Hasan Saheb."
(Apart from them Hafiz Maqbool Saheb and Moulvy Ihtishaam had been given 'Ijaazat for Bay'at' from before.)

"After my death you have the right, in consultation with Hazrat Raipuri, to choose from among them for Bay'at (the one to take my place)."

My own opinion was to choose Hazrat Maqbool Saheb, due to the fact that he had been made Hazrat's Khalifa a long time ago, while he was in Medina. Hazrat had written to me that this was his opinion to grant Khilafat to Hafiz Maqbool: "If you agree with me, then give it to him. And if you do not agree then await my return." But Hazrat Raipuri was of the view that Maulana Yusuf should receive the position of most prominent Khalifa. I explained to Hazrat the reasons for my support for Hafiz Maqbool Saheb and I further stated that Maulana Yusuf had not involved himself much in Zikr.

In reply to this Hazrat uttered his famous sentence which he had mentioned quite a few times before: "Your people's beginning starts there where people like us end up......he does not need Zikr and Azkaar." Thereafter I told Hazrat what Hazrat Raipuri's view was (that Maulana Yusuf be chosen). He endorsed Hazrat Raipuri's view and said that that was what he himself had felt. He said: "I believe that the manner in which the people of Mewaat will rise to his support, they will not rise to the assistance of the others."

On behalf of my uncle, I wrote a note in which was: "I give permission to these people for Bay'at..."
My uncle altered it to read: "I give them permission on behalf of Rasulullah Sallallahu Alayhi Wasallam to enter people into Bay'at."

In the circles of the Sheikhs there is one form of Nisbat (relationship), a special form which at the time of the death of the Sheikh, is passed onto someone who normally holds a position of higher rank than the Sheikh or equal to the Sheikh. On the death of my uncle, Maulana Zafar Ahmed said that this special 'Nisbat' had been transferred to himself and I said to him: "Congratulations."

Hazrat Hafiz Fakhruddin Saheb did not tell me anything directly, but I have heard from someone that Hafiz Saheb had said that the 'Nisbat' was transferred to him. When I heard this, I said: "Congratulations to him."

During Ramadan, that is, about two months after uncle's death, a letter reached me from Raipur in which Hazrat Raipuri said: "With regard to the special Nisbat of Hazrat Dehlawy, various conflicting reports have reached us. I was always under the impression that it went to you but never had the courage to say so. Now I have received a letter from Hafiz Fakhruddin Saheb

wherein my view is endorsed. Therefore I congratulate you."

I wrote back immediately: "Hazrat, I do not know where you have been, my uncle has taken his son and flown off."

After Ramadan, when according to our habit, I visited Raipur, Hazrat said: "During Ramadan I considered your letter to be a case of humbleness. But now at seeing Maulana Yusuf Saheb, I have to concede to it being true. You have written the truth. Now I have no hesitation."

During uncle's illness, Maulana Yusuf led most of the Salaahs. But the Salaah he led for Fajr in the morning following the night of the death of my uncle, really stole my heart and I immediately understood that the farewell embrace he gave his son, at the very last moments of his life, was the vital moment of transferring leadership to him.

When he perceived that the end was near, my uncle Maulana Ilyaas, who passed away just before Fajr, sent for Maulana Yusuf, who was sleeping at that time and said to him: "Come Yusuf, embrace me, I am going."

He fell upon his father and held him tightly to his breast. I believe that it was at that moment that uncle introduced into him the Nisbat Il-qa'ee (spiritual courage for what was still ahead). And Allah knows best.

In this chapter I wanted to write so much, but in this abstention there is also an element of restraint for me. I did not confine myself to mentioning favours alone. Now my friends have persuaded me to write down one more story.

As I have said so often, my early years were such that I was

virtually kept a prisoner, who could not go anywhere without either my father or uncle accompanying me.

The marriage of the youngest grandchild of Hazrat Gangohi, Chacha Zakariyya (who was later martyred together with his whole family in the 1947 riots on Ghaziabad station) was fixed with the daughter of Hafiz Ibrahim Saheb Gangohi. At that time Hafiz Ibrahim Saheb was the station commander at Khanna, a place beyond Sirhind. His whole family resided there and the wedding party had to go there.

The eldest grandson of Hazrat Gangohi, Chacha Yakoob insisted that I should also be brought along for the wedding. My father finally consented to my going, on condition that I remain with Chacha Yakoob all the time. They knew how my father's treatment towards me was.

Chacha Yakoob was very fond of walking. When we reached Khanna station, all the others got into Tangas. He took me by the hand and started walking.

It became dark as nightfall set in. We came across two soldiers with swords and shotguns. From far off the soldiers said something (which I could not understand). Hafiz Ismail who was with, answered in similar fashion. Thereupon the soldiers bent forward as they saluted him and gave way to us.

I asked Chacha Yakoob what was the meaning of this. He replied: "From here on the Thana (barracks) starts. They are the guards on duty. They had asked: 'Who are you?' and he (Hafiz Ismail) had answered: "I am the inspector of police."

Chacha Yakoob did not really understand what they had asked because they spoke in English, but from the time and place he realised what had happened.

Chacha Ismail then explained: "Here at night, all arrivals are asked those questions. If do not reply satisfactorily, then on the second questioning they are told to remain standing. When they stand still, it is investigated as to who they are and why they have come here. If the second question is not answered or they move, the soldiers have the right to open fire."

When we reached the Khanna, it was night-time already. We finally reached our residence after the others had all eaten and gone to sleep. We thus went to sleep without eating any food.

Two days later we returned together with the bride and bridegroom. I was in the company of Chacha Yakoob and the tickets were with him. After reaching Sirhind Shareef I remembered nothing. I do not know how I got off the train and how the ticket inspector let me off the platform without a ticket. Soon I found myself at the grave of Hazrat Mujaddid Saheb.

Near the grave of Hazrat Mujaddid, there was a Sikh's shop selling meat and roti. I had merely four paisas on me. I tried to buy some food from him, but the more I begged him to sell to me, the more he refused. Because he had a beard, the doubt never even crossed my mind, that he may not be a Muslim, nor did I even think that Sikhs also have beards. It was only later that I discovered he was a Sikh and only had meat from animals slaughtered by having their heads severed. Allah saved me from eating haraam.

The whole day, I remained there at the trellis-work behind the grave. Towards the evening, I left from there for the station and reached Saharanpur during the latter part of the night. I do not know how I managed to come from the grave of Mujaddid Saheb to Saháranpur without any money. I still remember quite well that I reached home after travelling in a tanga from the

station. Nobody asked for a ticket at Sirhind station nor at Saharanpur station.

You can imagine what distress my disappearance caused Chacha Yakoob and what must have been my father's feelings when he heard that I was lost. Upon arriving home, I was convinced that I was going to receive the hiding of my life.

My father asked me in anger: "What happened to you?"

I told him the story: "I do not know. I was on the train and do not know how I got off the train. In am not even aware of the road to the Mazaar in Sirhind, but I just found myself at the Mazaar."

This was my first visit to Sirhind. The second was in the company of Hazrat Raipuri (as I probably explained while discussing Hazrat Raipuri). There are so many favours of Allah. How many of them can one mention!

There is another story which I do not think I have written down before. Many incidents have been dictated to my scribes in Aligarh but on hearing about them again after my return home, I added some others.

In my no-good attitude I never used to go to the station to fetch my Murshid Hazrat Maulana Saharanpuri. Shaytaan always used to make me believe that it would interfere with my teaching. Once Hazrat was returning from Rangoon and arrived at a time when I was gone for some special work to Pathanpura, which is near the station. I remembered that Hazrat was arriving and that I had never had the good fortune to be present when he arrived. The time for the arrival of the train was near. I did not have the habit of putting money in my pocket (and thus had no money to buy a platform ticket). I knew that many of Hazrat's

attendants and mureeds would be at the station and thus thought that I would ask for one of them to buy me a platform ticket as well.

I reached the station just on time for the train to arrive, and all the attendants had already gathered on the platform to welcome Hazrat. I went to the ticket clerk and told him: "Saheb, I have no money on me presently, but I will appreciate it if you could give me a platform ticket on credit."
He quickly gave me a platform ticket.

When I entered the platform, I first of all met Maulana Manzoor Ahmed Khan Saheb, one of the teachers of Mazahirul Uloom. I asked him: "Have you got four paisas for me?"
He replied: "Yes."
Then I asked him to give the four paisas to the clerk and to thank him on my behalf as I took a ticket from him on credit.

Maulana Saheb said: "Why do you play the fool with me. Since when will the station sell tickets on credit?"
I replied: "Mulla, perhaps you do not, but he whose whole life is run on credit, gets credit."
He refused to go and I said: "Okay, give me four paisas and I will give it to him myself. Quickly! The train is coming."
He said: "Okay I will give it to you."

When I took the money to the ticket office, he came behind me and quickly ran to the office and asked: "Did anybody take a platform ticket from you on credit?"
The clerk said: "Yes."
Maulana Saheb asked: "Can one get a platform ticket on credit?"
He replied: "No, but his facial expressions showed that he is not trying to lie and deceive."

These type of incidents happened to me quite often. I think I have money in my pocket but when I put my hand in the pocket, I discover I was wrong. So this is not such a big deal. But on this occasion I was worried that Maulana would miss the arrival of the train and I felt quite bad, because when I arrived at the station the train was just outside the station. But Alhamdulillah, the last signal before the station did not allow the train to enter the station. And when Maulana Manzoor Saheb arrived at the last platform over the bridge, the last signal opened the way and the train arrived.

Due to the fact that I was preparing for my journey for Haj, I had concluded this risala. Then I took out my attache case, which I always carry with me on my travels to Hejaz, with the intention of removing anything from it that may be required on my pilgrimage. I had not had a chance of looking into it since last year's haj.

When I looked into it, at that time, I found an envelope which I myself had placed therein at the time of leaving for haj in 1383 Hijri. Thereafter I had been for haj several times and had seen these letters, but as a result of my weak eyesight, I had not been able to read them. But on this occasion when friends opened the bag to remove any unnecessary papers and put some important papers in it, they showed me the letters in the envelope. When I heard the contents thereof, I felt great distress. Now there is nothing else for me to do other than to copy them and have them published at the end of this chapter on the favours of Allah on me, even though every one of them deal with a variety of topics.

Among these letters there is also one of Majid Ali Khan Saheb which belongs to the issue of Allah's favours. I have also quoted it in the end.

THE FIRST LETTER : FROM HAJI IMDADULLAH SAHEB written from Harratul-Baab in Mecca on 25 Jamaadil Oola 1311 Hijri.

From Haji Imdadullah to Janab Nawab Mahmood Ali Khan Saheb.
Assalaamu Alaykum Wa Rahmatullah.

Since the time that you have left us, we feel great longing. I hope that you have arrived at home safely and are keeping well, and have been pleased with meeting your noble sons and family. Kindly write back to me soon informing me of your welfare and health, and of your journey.

As I have love for you for the sake of Allah, and that this Deen is to have the welfare of others in your heart and to advice them, therefore I hereby wish to give you some valuable advice for your own welfare. In arranging the affairs of your state, do fulfil the rights of those to whom they are due, so that when you return here to the Haramayn (the two Holy places) again, you will have no distress of it.

Remember that when the heart is not at ease and is worried, the pleasure to be experienced from Ibaadat can never be gained. For as long as the heart is not cut off from everything save Allah, Tauheed will not be acquired, and neither will the beauty of Allah's truth be reflected in the heart.

Allah has given man a heart especially for His service. There is no room in the heart where-in man can give a place for other relationships and duties. It is better that one should remain in India while the heart is directed at the Holy Haramayn Shareefayn, then to come to the Holy Haramayn while the heart is attached to affairs in India.

The real Hijrat is the Hijrat of the heart. If the heart remains in

India while the body is in the Haramayn, this not true Hijrat, because in Allah's sight acceptable actions are the actions of the heart.

"Allah looks at your hearts and not at your outer forms."

The real Hijrat is to cast aside all things for the sake of Allah and to become truly Allah's. If this cannot be attained, then it is better to give all the affairs of the state in Allah's hands and to free yourself from state affairs. When you have made Allah, the Merciful, the Generous and the All-Knowing your Wakeel (trustee) than there is no need for weak man in the future. As long as love for Allah and His Rasul Sallallahu Alayhi Wasallam is not more prominent above all other loves, and as long as Deeni affairs are not given preference over worldly affairs, one's Imaan will not be complete.

For a Muslim it is obligatory and of paramount importance to try and become a perfect Muslim. Therefore do not become involved in personal relationships and worldly contacts unnecessarily.

When you have placed all your affairs in Allah's hands and given preference to the Hereafter over this world, all your affairs will remain intact. If you suffer any worldly loss, then what? and if you acquire worldly gain, also then what? For when you have placed them in Allah's care, nothing can go wrong. One's Hereafter and Deen will become rectified. In His sight, this whole world is of no value at all.

Maulana Rumi says:

"Besides Allah, everything else is heading for destruction.
But love for Allah, the Ever-Living, remains alive always."

O Allah do not let our love for temporary things like our children

and wealth, allow us be diverted from the love of the Ever-living One! The real pleasure and joy of living in Mecca and Medina will only be attained once we empty our hearts of all else. There is no benefit in studying the numerous knowledge and sciences if there is no aamaal (actions) on it. It is said that Imam Abu Yusuf said to Hazrat Ibrahim: "For a dervish it is necessary to study the sciences."

Hazrat Ibrahim replied: "I have heard one Hadith: *'The love of this world is the root of all sins'*."

When one has learnt this Hadith, and how to act upon it, then only should he study other things. For our Hidayat (guidance), only one Aayat or one Hadith will suffice.

May Allah grant you and me the ability to act correctly and make us walk the path leading towards His pleasure. In reality if a person practices on just this one Hadith he will become a chosen one of Allah.

Note that all the destructive inner qualities like greed, avarice, jealousy, envy, enmity, hatred and pride are the results of love for this world. On the other hand the beautiful qualities like patience, reliance, satisfaction in one's share, humbleness, humility and generosity are all acquired through discarding love of worldly things.

In this world there is none so beloved as our children and none so sympathetically kind as one's parents, but in spite of that this love of the world can cause tremendous hatred and enmity to arise even with them. And if this love for the world is not there, then all the world will become one's brothers and relatives or as beloved as them. "O Allah make us of them."

Another important point is this. If there is no demand for justice

outstanding against you, it will be so much better, but if all your possessions are given in charity and you give yourself, your soul and body in Allah's care, that will be true charity. When you have given yourself over to Allah, there is no more need for any charity, and there will not be any need to spend lakhs (hundred of thousands of rupees) in charity daily. There cannot be a more generous person than the real Men of Allah.

Furthermore if you choose the life of a 'faqir', it should not be that a part of your estate is set aside to be utilised for your expenses. But seeing that throughout your whole life you have look towards asbaab (means) to sustain you, therefore this humble one will not advise you in that respect. You are the best acquainted with yourself. For the life of a dervish this is a big form of 'shirk' that you live at the door of Allah and His Rasul Sallallahu Alayhi Wasallam, but depend upon sustenance to come from India. It will be greatly insulting and a cause for indignation, if while at the door of a rich one, you beg from another.

This is not a description of someone of high rank but merely the sign of full Imaan and full etiquette. Thereafter do not set aside for yourself more than your most necessary needs, so as not to cause people's affairs to become the reason of your wasting time and a cause of concern to you.

A very big fault made by the rich and nobility is that because of their ill-understanding, they have discarded the Sunnat of Mashwarah (consulting with others). For the sake of teaching the muslims, Allah commanded His Rasul Sallallahu Alayhi Wasallam:

"And consult with them in the organisation of affairs...."

[Aayat]

The Christians have acted upon this command by establishing

numerous councils and have given every newspaper and every person the right to voice his opinion. Whatever the result thereof can be, is known.

Muslims have this insanity in them that they feel, that if they should consult with others, people will look at them as being men of little intelligence or that people will then become participants in governing their affairs or that they do not consider others as being capable of giving advice!

Hence I give this well-meant advice to all those whose welfare I have at heart, that before they come here, they should first arrange their affairs at home well, Even if their stay here will only last for about four or five months, because if they come here having only done half the work, they will continuously be plagued with concern and worries.

To find such people who are intelligent and at the same time honest and trustworthy is difficult, but if you do, you should praise and thank Allah for such persons (to take over your responsibilities in your absence). They should be appreciated, because Rasulullah Sallallahu Alayhi Wasallam said: "*He who does not thank people, is not grateful to Allah.*"

Allah Ta'ala Himself appreciates and He is the praised One. He treats every one according to their characters. Good deeds are rewarded up to at least ten times and evil deeds are only punished once.

"Is he who is a believer equal to him who is an evildoer? No, they are not."

On this point too, the foreigners (British) have acted thoroughly and you can see how they express their gratitude for good acts performed by even the lowest of their employees or subjects. If it

is an employee you will find his name mentioned quite often in despatches or reports praising him and increase in salary and rank. Similarly they honour their employees by means of giving them titles, whereby the loyalty and devotion of such subjects are cemented.

It stands to reason that if you treat the loyal and devoted subject in the same manner as you treat the non-devoted and unfaithful one, the faithful one will tend to become inclined towards acting in a non-devoted and unfaithful manner towards the ruler. Then all affairs will go out of control.

It is a major fault of muslim nobles and rulers that they do not make a distinction between the capable and the incapable. They know that a certain person is intelligent and honest but because of arrogance and lack of understanding do not give the man due recognition. Some have this insane idea that if we praise him, we will cause him to become spoiled. (Na-oozu billah). They consider their brains to be even better than the rules of Shari'at. But this humble one has seen numerous instances where the Ruler himself has caused an honest worker to become an unfaithful, deceiving person.

This is because the poor employee had made use of his time in the service of his master, and asked for some needs for himself and instead of fifty, the master gives him twenty-five. So from where could he settle his affairs except through dishonesty? But if the master acted in accordance with the laws of Allah and his Rasul Sallallahu Alayhi Wasallam all these affairs could be properly rectified.

Kindly send Moulvy Munawwar Ali home to his people, and if you could meet Moulvy Rasheed Ahmed and other brothers in the field of Tariqat, like Moulvy Anwaarullah Saheb, it will be very well. By meeting each other love and friendship will spread.

Do also try from your own side to bring about unity and agreement among my jamaat of Ulama. There is no limit to the virtues attached to having love for anyone for Allah's sake

In your Rubaat (guest-house) Shamiya the water has been cut off for some days, although in many places here free water has been arranged from your side. The arrangements of water supplies in this place is more rewarding than in any other place on earth. If you do arrange anything, please keep in mind the Madressa of Qari Ahmed Saheb. In fact I would suggest that any water arrangements to be made should come from your estate and be paid from there. I hope that none of my requests will not cast you into any difficulty.

(Haji) Imdadullah

LETTER NO. 2 : FROM HAZRAT QUTBUL AALAM MAULANA GANGOHI

From Rasheed Ahmed Gangohi (May Allah pardon him)
Assalaamu Alaykum.

Be informed that I am well. From the letter received from you, I have come to know of your good health. It was after a long time that a letter from you has come, but whether you wrote or not, I always continue to make dua for all those connected with me. May Allah accept. I think perhaps I had already written in the past that after Esha Salaah you should recite five hundred times *"Hasbunallahu wa ni'mal wakeel"*

Keep complete trust in Allah as the Protector of all.

Wasallam.

(Hazrat Gangohi's scribe, Maulana Yahya Saheb added this

note to the above letter).
From Muhammad Yahya: Assalaamu Alaykum! Your concern caused me concern. I do not make any demands on you for the price of the two booklets, but do try your utmost to popularise them. Wasallam.

LETTER NO. 3 : FROM MAULANA RASHEED AHMED GANGOHI

Assalaamu Alaykum.

I am well. Hearing the good news of your good health gave me much joy. I am making dua and hope Allah will accept.

There is no way of attaining success in this world and in the hereafter except through following the Sunnat. There is thus no other way except in following the Sunnat.

It is for this reason that we have Bay'at, and this is the reason that we acquire knowledge (Ilm). When this is not in our lives, everything else is of no value and useless. There is no need to write anything further.

"Obey Allah and obey the Rasul..." and "Follow me and Allah will love you..." [Aayaat]

Wasallam.

From the scribe, Muhammad Yahya. Assalaamu Alaykum. Please let this advertisement be placed where some people can see it. In it the books Taaleemuddin, Imdadul Sulook, Itmamun Ni'aim and Jaza-ul-A'amaal are very useful books and are very beneficial for all.
Wasallam.
7th Zil-Qada 1318 A.H.

LETTER NO. 4 : FROM MAULANA QASIM NANOTWI

Bismillahir Rahma Nirraheem.
From Muhammad Qasim to Moulvy Ahmed Hasan Saheb.

After the customary greetings, be informed that the letter from Peerji Makhdoom Baksh written by your hand has reached me through Haji Saheb. I am very sorry to hear of Peerji's illness. May Allah grant him health. I remember his character and kindness and feel greatly distressed.

All things are in Allah's hands and He does as He pleases. What is there that I can say about taking others into Bay'at? I do not consider my self capable at all, but merely do so because of the commands of my Elders, but from my own side I do not have the courage to do so. If anyone forces me or I reach a stage where there is no escape from it, then I do so on behalf of my Hazrat and Murshid.

However it is clear that if the products do not emerge in the manner in which those Elders were, then it is a blot on the names of those Elders, which gives us much grief. But how can we become perfect with our external and internal-self properly rectified? It is in itself a great favour, if we can make our external appearance in accordance with the Sunnat. Therefore whenever I have hope of someone following my instructions in avoiding all bid'aat, my regret is lessened, otherwise I have no other way out but to refuse (to take Bay'at from such a person).

Convey to Peerji my salaam and good wishes and inform him that I have in his absence entered people into Bay'at with him. And if he approves it will be accordance with the Hadith.

"So whoever fulfils (the requirements), his reward will be with Allah"

Otherwise, if he does not agree, then the affair is left in the hands of Allah. Tell him this also that Bay'at is only an outward form. To make others a witness in your pledge (with Allah), to thereafter break it very bad.

Wasallam.

(While discussing Hazrat Thanwy, I mentioned the story about 'Talbeena'. By mere accident I happened to find the correspondence on that issue).

To Hazrat Maulana Ashraf Ali Thanwy.
Assalaamu Alaykum.

I hereby wish to present a little gift. In the Hadith, there is mention of a certain thing called talbeena, which Mullah Ali Qari says is made up of milk, honey and flour, and I have added a little saffron for flavour and taste. Once, some time ago, I prepared it and it turned out to be very delicious and I got the feeling that perhaps Hazrat will also like it. Only Allah knows how it has turned out this time, but I have again mixed the same ingredients.

In Bukhari it is reported from Hazrat Aisha Radhiallahu Anhaa who says: "I have heard Rasulullah Sallallahu Alayhi Wasallam say: "Verily talbeena cures the heart of the sick one and takes away his sorrows'." According to Bukhari, she ordered that talbeena be taken and that it is a beneficial medicine. Hafiz Ibn Hajar says in 'Fath ', it is reported by Ahmed and Ibn Majah that Aisha Radhiallahu Anhaa reported "Make use of talbeena, the beneficial medicine." And Nisai adds: "I swear by Him in whose hands is the life of Muhammad, that talbeena cleans the stomach in the same way as any of you uses water to wash dust from his face."

According to the Hadith it appears that it is prepared in a thin form but I thought Hazrat will prefer it in a thick form so as to eat it like firny. For this reason I have made it a thick mixture. I have also written its contents down for Hakeem Khaleel Ahmed Saheb and asked him about it, so as to ascertain that it will not be harmful to Hazrat's diet.

Zakariyya Kandhalwy.

Answer:
My beloved friend Assalaamu Alaykum.

Who is so fortunate as to receive such a blessed present. Because of your love you have not been very clever as was the demand of your love. Your reason should have told you that you should have not informed me what it was. When I expressed liking fore it, then you should have told me what it was. Now I am worried that if I do not use it, it will be tantamount to turning away from the Sunnat. How will one accept it that after eating it, you find yourself not liking it. Both these things will boil down to bad manners. Now I am putting this aside until such time that you get me out of this difficulty.

Ashraf Ali.

My answer:
To Hazrat Maulana Ashraf Ali

It was very good that Hazrat had drawn my attention to a criticism to what I wrote, and to which my mind did not go at the time. However these kind of objections always come along regarding some such things. But through Hazrat's blessings, Insha-Allah, I will be guided to the correct answer and in this regard I am putting my defective opinion before Hazrat for

rectification. Should there be any better answer, I would appreciate to hear of it very much. There are a few things on my mind.

a) In some versions of the Hadith the wording mentions the term 'bagheedun naafi' (disliked beneficial thing) from which there is clear reference to dislike for the mixture.

b) In my letter, I have myself made mention of the fact that Allah alone knows how the mixture turned out. From this, my aim was to show that this is not necessarily the very same mixture as is mentioned in the Hadith, and that differences in the mixing and amounts creates difference in its taste etc. Therefore having no liking for the mixture does not necessarily mean dislike for the actual talbeena. We have time and again seen that various cooks will cook the same amount of food with the same spices, while the taste of the curry of one differs very much from what another cooks. The ones curry will be more delicious. Moreover, where will we today find cooks for talbeena like the lady Sahabis? My wife has always tried very hard to cook curry like Hafiz Yakoob Gangohi's mother, but she was never able to do so.

Zakariyya.

Hazrat's Answer:
Assalaamu Alaykum.

Answer No. 2 was not in my mind, although answer No 1 had been in my mind. Because of my weakness of mind, I did not acquire a restoration to health. Rasulullah Sallallahu Alayhi Wasallam had the right to call it 'bagheed' (disliked), but the servants of Rasulullah Sallallahu Alayhi Wasallam do not have the courage to say such a thing.

As far as answers No 2 is concerned, after having pondered over the facts mentioned, this decision was reached that your research and deep thought is the result of the work of people with deep insight whereas the problem I posed is the result of the work of him who is weakened and whose views are shortsighted.

"And I am of those who are weak, Perhaps I will become stronger later.' (Arabic poem).

"Hasbunallahu wa nee'mal Wakeel"
"Sufficient for me is Allah and what a great Protector"

Ashraf Ali.

The actual story has already been told by me. Hazrat kept the talbeena at the arrival of the first letter and never
sent it back even after the second letter, but I cannot, even after questioning, say whether he ate it or not. I recall that an attendant of his assured me that he did indeed eat it. However this report is not confirmed.

The attentions of Hazrat Thanwy to me has been on the increase ever since the time I came to Saharanpur as a boy of twelve, when Hazrat often used to visit Hazrat Maulana Khaleel Ahmed Saheb. My father had a very close and friendly relationship with him and so informal was his relationship with Hazrat Thanwy that I as a child was quite surprised. They were of about equal age and contemporaries. Whereas my father used to treat Hazrat Saharanpuri with a great deal of respect and honour because after the death of Hazrat Gangohi, my father turned to him for spiritual instruction. My father became Hazrat Saharanpuri's mureed and later received 'Ijaazat for Bay'at' from him, for this reason also he had great respect for him.

LETTER NO. 4 [b] : FROM MAULANA HABEEBUR RAHMAN LUDHIANWY TO ME

19 December 1952
Respected Maulana Zakariyya Assalaamu Alaykum

I received your letters and especially the one wherein you quoted two Arabic couplets to say farewell to Hazrat [this was when Hazrat Saharanpuri left to settle in Medina Munawwara - translator] and wherein you state in the end that; "If I die, we will meet on the day of Qiyamat." Having read this letter, I rubbed it against my eyes, then placed it on my head and put it in my pocket for safekeeping. This letter has caused considerable worry and concern to many special people.

Maulana Abdul Mannaan told me today that you had said to Maulana Ali Mia Lucknowy that: "If I remain in this condition, in which I am today, I am not sure that I will be alive six months from today."There must be some solution to these puzzling circumstances. If only I had been capable of walking, I would personally have presented myself in your presence with the aim of trying to understand properly.

Make dua on my behalf that Allah grant me health and communication with Himself.

Wasallam.
Habeebur Rahman Ludhianwy.

The reply to the above letter is contained in these words:

> "*Whatever the eyes have seen, the lips cannot speak;*
> *Surprised indeed we are how this world has changed.*"
> (arabic couplet)

You are asking about things concerning the future from a person who believes that even our beloved Nabi Sallallahu Alayhi Wasallam is not the knower of the complete unseen. In this respect there is no benefit in trying to understand. Just accept these lines which gives a summary of my words.

مرادر دیست اندر دل اکر کویم زبان سوزد
دکردم درکشم ترسم که مغزاستخوان سوزد
باغبان نی آك دی جب آشیانی کو مری
جن یه تکیه تها وهی پتّی هوا دینی لکی

Zakariyya.
4 Rabi-ul-Thaanee 1372.

LETTER No. 5 : BY. MAULANA INAAMUL HASAN TO MAULANA ZAKARIYYA

Honoured and Respected Maulana Zakariyya
Assalaamu Alaykum

Alhamdulillah. We are well. I hope that you too are in good health. I had intended sending a letter with my father, but the situation for a few days was such, that I could not find time to sit down and write. Now a letter from Moulvy Abdul Mannaan has come from Lahore, which I am sending herewith. Hazrat has reached there safely.

You have stated that in the event of it being mentioned that Hazrat Raipuri is to return soon, then I should write. Up to now this news has not come. While he was being transported by car to the airport, he said at the last moment, while Maulana Yusuf and I were in the car: "Whenever you go to Saharanpur, give lots of salaams to Hazrat Sheikh."

Then he turned to Moulvy Yusuf and said to him: "You both should convey my salaam."

A short while later he said: "This time on my return, I did not go to Saharanpur although on the way out I did stay for two nights. The thing is this: He is very restless and perturbed in his temperament which was also evident in the temperament of Hazrat Gangohi towards the end of his life. His condition is exactly like that of Hazrat Gangohi. This is awe-inspiring and one becomes overawed thereby, and one fears."
I asked: "Hazrat, I do not understand. The ticket and everything had been organised. Why this hurry in getting away from Raipur?"
He replied: "There is worry in my temperament. If I was not so restless, I would not leave. Similarly in knowing that I am going there, I start feeling restless and worried from now onwards."

Then I also wish to bring to your attention your letter to Hazrat Raipuri wherein you merely wrote down two couplets. From the meaning of those we became very concerned.

I hope that my father had reached in safety.

Inaamul Hasan.
Before Jumua.

LETTER No. 6 FROM MAULANA MUHAMMAD ILYAAS.

The gist of this movement is to remove the imperfections and rawness after the Madressa period of Muslims. For in it emphasis is laid upon the Kalima, Salaah, proper behaviour to young and old, mutual rights, rectification of intentions, the avoiding of sinful activities etc., for the sake of seeking to acquire knowledge and good deeds.

These things should be taken from the Elders and conveyed to the general public, who are deprived of these things, so that their imperfections may also be eliminated and cast aside, and they become aware of their true objectives.

LETTER No. 7 FROM MAULANA MUHAMMAD ILYAAS

29 April 1933, 4 Muharram 1352
Saturday, from Medina

Respected Maulana Zakariyya
Assalaamu Alaykum Wa Rahmatullah

Your letter was received today 4th Muharram. Hearing the news of the success of the Annual Jalsa of Mazahirul Uloom, pleased us very much. May Allah always keep our Elders to be our loving supporters and to show kindness to us.

I was indeed fortunate, (Alhamdulillah, over and over again) to have performed the Ziyaarat of the Holy Resting Place of Rasulullah Sallallahu Alayhi Wasallam on 2nd Muharram to present to him my humble salaam and greetings. May Allah make this Ziyaarat a mean towards blessings and progress for me and all our friends.

You have informed me of the various problems of Mazahirul Uloom and its financial difficulties. One of the reasons for my presence here, is that you people can of your own accord realise those needs and see them and also to understand what is in reality a fact and what is not. Then the need should be fulfilled fully or left completely unattended by everyone. Otherwise you must tell me what there is that I can do myself. Give this message to Sheikh Saheb from my side.

The Tableeghi programme is something not done by me. I am

not able to do it, I am not capable of any arrangement or organisation and I can not manage it. So how will it be done? I think there are three ways of doing it. Either I postpone my return home and try to do it among the Arabs while staying among them, or I should return to India and prepare a special group of men to do the organising, which will put me at ease. The third way is that I should return and not put any attention to those things. I do not have any objections towards following the advice of good friends like yourself. But if you have any forth plan or a plan drawn from the above three then I am prepared to follow it.

As regards taking loans, on what guarantee will I do that? This is against my principles. Furthermore, apart from Nooh's Madressa, the needs uppermost in my mind, is that they be settled. However, it is necessary that I myself should make an effort for those things. But still, if there is any need, then arrangements should be made.

Wasallam.

Give salaams to all the Elders and friends. Ask all the family members and children to make dua for me.

Do try to make an effort for aid for Tableegh and the Musjids. Tell Hafiz Abdul Hameed that the news of his son's intended wedding pleased us. May Allah bless them. Insha-Allah I will return soon to join them. If there is no need to perform the nikah sooner, I would like it to take place in my presence.

I have been happy to hear of the hard work put in by Maulana Yusuf. Maashaa-Allah, he has always been a diligent student, so much so that even in his efforts during his youth it has been necessary to curb him. I am presently gone weak and I do not want him to exhaust himself and become weak in mind like me.

I have already written special letters to you pertaining to Hafiz Maqbool and others, where I asked you to make a decision in consultation with Hazrat Raipuri (about granting them Khilafat) and have sent it on the insistence of Moulvy Shafee-uddin. For me to even ask your people's advice in such matters requires courage and fills me with embarrassment.

Note: to Ihtishaam. As salaamu alaykum. Your letter also arrived and honoured me.

Wasallam.
Muhammad Ilyaas.

LETTER No. 8 LAST LETTER OF MAULANA MUHAMMAD ILYAAS WRITTEN BY MAULANA ZAFAR AHMED SAHEB CONCERNING THE IMAARAT OF MAULANA YUSUF.

Bismilla Hirrahma Nirraheem.

This morning a message reached us from Hazrat Maulana Ilyaas Saheb: "Among my Jamaat, there are many capable ones, among them Sheikhul Hadith, Maulana Raipuri and Maulana Zafar Ahmed. You should let those who wish to become Bay'at accept the oath of allegiance at the hands of whosoever you choose from amongst them."

Then a message reached us that Hazrat has confidence in a few people whose names were mentioned. After Zuhr, we gathered round him to listen to the explanation of this. We asked him: "We have heard this message from Hazrat, that you have confidence in a few persons. What is the meaning of this confidence. Does it mean 'Ijaazat' and 'Khilafat' or something else?"

After a short silence he said: "Moulvy Shafee-uddin had

indicated to me his faith and confidence in Qari Dawood and Hafiz Maqbool Saheb. At that time because of respect for him and the fact that he is a resident of the Holy Haram, I gave Ijaazat to these two. But now I have even more confidence in them. Apart from them I also have confidence in a few others. Moulvy Yusuf has a lot of potential and talent. I have taught him the 'Paas Anfaas' form of Zikr and for a long time now, he has been busy with it. Similarly Sayed Rizaa is also busy with 'Zikr and shugl' with great enthusiasm.

Moulvy Ihtishaam was given Ijaazat by me but on one condition, which may be acquired from him (if anyone needs to know)."

(Moulvy Ihtishaam did not remember what it was, therefore we asked Hazrat to explain.) He said: "The condition is this that he should honour and respect the Ulama. He should also have a humble and submissive attitude towards the Ulama, and avoid contact with the nobility and the wealthy."

When we asked him for more details, he said: "Maulana Inaam is also very capable and he too has been very busy with 'Zikr and shugl'. He is also of the same type as the other (Maulana Ihtishaam), but only that he has more respect for Ilm (knowledge)."

We then told him: "The three of us are of the opinion that you should first of all give 'Ijaazat' to Maulana Yusuf because all the conditions required for Ijaazat are found in him. He is an Aalim, he acts righteously, is pious and we hope that he will complete his work. We also suggest that you give Ijaazat to the others as well so that they do not become in any way negligent of their work."

Hazrat said: "Yes, the suggestion expressed by you three is quite

fine. You yourself should emphasise to him the need for completing his Zikr. That is how our chain is kept intact. Do not regard this to be from me, but from Rasulullah Sallallahu Alayhi Wasallam."

Then he made dua: "*O Allah, whatever these three had decided, grant blessings therein, and pardon all the faults that I may have committed. Grant us sincerity.*"

Then I said: "Hazrat it is our opinion that those who wish to become mureeds, should make Bay'at at your hands. The best method would be that you hold onto the end of a piece of cloth and they onto the other, while someone dictates the words of Bay'at."
Hazrat replied: "No, there is no need for that. I am feeling very weak and it will be difficult for me."
I said: "In that case let them enter into Bay'at with Maulana Yusuf which will be Bay'at with you."
He said: "Yes, that seems suitable. And the hands of the three of you will be over everything."

NOTE: This was written as a draft copy and was read to Hazrat just before 'Asr, and after his approval it was cleared for publication.

Signed: Zafar Ahmed Thanwy.
20 Rajab 1363, 12 July 1944.
Wednesday.

No. 9 THE LAST CONVERSATION OF MAULANA ILYAAS WITH MAULANA YUSUF SAHEB

On Wednesday near four o'clock (at night), Hazrat (Rahmatullah Alayh) was lying in his bed with me sitting on his right

side. (May Allah grant us perfect mercy in this world and the Hereafter and may He grant us the ability to follow in Hazrat's footsteps properly.) He called me and I went to sit on his left side facing him.

He said: "Where are the other Hazraat?"
I replied: "They are holding consultations in the room of Moulvy Ihtishaam Saheb."
He asked: "Are you not with them in this consultation?"
I replied: "If you so command, I will go there."
He said: "The consultations are about you and you are not with them. Wait till they call you. Then go there."

He continued: "Let not this affair of yours and mine ever become a plaything. Whatever you receive from the Ahlullah (People of Allah) is true."

Then he recited this couplet:

دادِ دی راقابلیت شرط نیست   بلکه شرط قابلیت داد دیست

Then Maulana Ilyaas said: "Ulama should read the Qasida-e-Burda and the Shiyamul-Habeeb with respect and honour, otherwise without respect and longing, it will be of no use. From reading Shiyamul-Habeeb the reality of Rasulullah Sallallahu Alayhi Wasallam's position and rank becomes evident. And with the Qasida Burda attachment (with Rasulullah Sallallahu Alayhi Wasallam) is established."

Thereafter, he said: "You should continue to invite people towards reciting the Quran in the later part of the night, and continue to hope that it becomes a part of your make-up (constitution)."

(By: Maulana) Yusuf

LETTER No. 10 OF MAJID ALI TO MAULANA ZAKARIYYA.

Respected Master Hazrat Maulana Zakariyya. (May Allah bless the Muslims by granting you long life.)
Assalamu Alaykum

I hope that you are in good health. The reason for writing to you is this that during I'tikaaf in Ramadan, Rasulullah Sallallahu Alayhi Wasallam gave me some glad-tidings (Bashaarat), which I could not explain there and then. He said to me: "Maulana Zakariyya in writing 'Fazaa'il Durood' has overtaken all of his contemporaries."

I was greatly surprised because I always was under the impression that your other services to Hadith and deen were superior in quality. Later this doubt was cleared away. It was then that I realised, that this book Fazaa'il Durood was the product of your love for Rasulullah Sallallahu Alayhi Wasallam. As a result of this, you have overtaken the others.

Furthermore, some time ago Rasulullah Sallallahu Alayhi Wasallam gave me a piece of glad-tidings that you recite a special Salawaat (Durood) or Qasida every Friday, which pleases Rasulullah Sallallahu Alayhi Wasallam very much and is very well-liked by him. If indeed this is so, kindly inform me there-of, which I will appreciate greatly.

I also wish to inquire from you whether the fact that Rasulullah Sallallahu Alayhi Wasallam appears in one's dream, is a result of any special virtue or merely a case of 'kashf' (inspiration). Furthermore, what is more authentic - the words spoken by Rasulullah Sallallahu Alayhi Wasallam in a dream or the words perceived during 'kashf'?

When I was in Aligarh, some people inquired from me whether

Bhai Khalid had received 'Ijaazat Bay'at from you or not. Because I was not aware of the facts I expressed to them my ignorance of this. If indeed Hazrat did give him permission, kindly inform me. In Meerut also some people inquired by me whether Maulana Masood Ilahi had received 'Ijaazat for Bay'at' from you or not.

I await the reply. I beg of you your duas and spiritual attentions, especially for the completion of Daura Hadith.

Majid Ali Khan
Jehan Numa Jalee Coti, Meerut.

Answer:

Received and replied on 28 Shawwaal.

May Allah cause this dream to become a cause of blessings for me and for you. For something to be liked and appreciated, there is no need for it to be of high quality. Even the fact that a prostitute gave water to a dying dog was liked and appreciated (by Allah Ta'ala and brought pardon to her).

The fact that Rasulullah Sallallahu Alayhi Wasallam's appearance in a dream is authentic, is proven from authentic Hadith. However in 'kashf' there is no sound proof for it and its correctness depends largely upon the high rank of the person experiencing 'kashf'.

For the last twenty-five to thirty years, it has been a practice of mine to recite the following eighty times after Asr on Fridays.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَ عَلٰى اٰلِهٖ وَ سَلِّمْ تَسْلِيْمًا

"Allahumma salli alaa sayyidinaa Muhammadi nin nabiyyil ummi-yi wa alaa aalihee wa sallama tasleemaa."

After the completion of the writing of Fazaa'il-Durood, I sometimes have had the opportunity of listening to the last two qasidas of Mulla Jami and Maulana Nanotwi.

Finally, Khalid does not have 'Ijaazat', but Masood Ilahi has.

Wasallam.

CHAPTER 2
CONCERNING MY PILGRIMAGES

MY FIRST HAJ

This chapter is in fact a part of the previous chapter. Originally I had intended for it to be one chapter. However because of the importance of Haj and the incidents concerning my pilgrimages, it was decided that it should be made into a special chapter.

My very first haj took place in 1338 Hijri in the company of my Sheikh and Master, Hazrat Maulana Khaleel Ahmed Saharanpuri. This was my Hajjatul-Islam and my Fardh haj.

We left Saharanpur on 20 Shabaan 1338 Hijri. Apart from Hazrat and his wife, we were accompanied by Haji Maqbool Ahmed, Hazrat Maulana Manzoor Ahmed Khan Saharanpuri, (a teacher in Mazahirul Uloom and special assistant of Hazrat), Haji Anees Ahmed Ambethwi (nephew of Hazrat's wife) and Hazrat's most prominent assistant Moulvy Muhammad Ishaaq Barelwi who permanently resided in Saharanpur and was Hazrat's special assistant on all his travels. There was also my relative Moulvy Lateef-ur-Rahman Kandhalwy who after Hazrat's demise resided permanently in Hazrat Raipuri's presence and service, and also a close relative of mine, Mutawalli Tufail Ahmed Saheb.

Apart from these mentioned by name, there were others from Saharanpur and many others who joined Hazrat along the way. By the time we reached Bombay, the group had reached a total of two hundred persons. Every one had the desire to be Hazrat's companion and to board the ship in which he travelled. Among them were also some whom Hazrat himself wished to please.

When we reached Bombay, a ship was about to set sail, but there were only about twenty tickets left available. Hazrat and his special group could have availed themselves of those seats, but for the sake of his retinue, Hazrat declined to travel therein. About three hundred tickets were bought for the next ship which was called Zalyani. By this time the group had swelled to about three hundred. The previous boat was very spacious and comfortable, while this boat was quite small and much less comfortable.

The people of Bombay tried to persuade Hazrat to travel in the ship that was ready to sail and more comfortable, but Hazrat declined the offer and gave preference for the company of his retinue over his own comfort. That was a time when for the Deobandi's to enter Bombay openly was very dangerous. Prior to this there had been a physical attack on Hakeemul Ummat ,Hazrat Thanwy. This time Hazrat had a large crowd with him. Hence, there was at the time no access for us to the hosts or even the prominent people. Today the situation has changed radically. Due to the barakat of Maulana Yusuf Saheb, lately there are almost always requests for us to visit Bombay.

The people who were hosts to our party, made arrangements for the group to stay in a graveyard, about fifteen miles from the centre of Bombay. Tents were erected and for twenty days, we awaited the arrival of the Zalyani. Many great happenings took place daily. There were many kinds of mithai and fruits placed before us on our arrival in Bombay.

Hazrat told the crowd: "Brothers the journey has started from here. The Jurists of Islam have stated that on a Haj journey there not should be communal eating together. Therefore make your individual groups of two-two each or four-four and arrange your meals."

Bhai Tufail Ahmed Saheb about whom mention has already been made, had already insisted right from Saharanpur that I should eat with him and be his guest throughout the journey. But my other relative, my uncle Lateef-ur-Rahman was even more insistent and he had already joined up with Mutawalli Tufail Saheb. Even more insistent was Mutawalli Saheb's attendant Mulla Abdul Aziz who hailed from a village near Kandhla called Khandrawli and whom Mutawalli Saheb had kept as his personal assistant. Right from Saharanpur he had practically begged me to join his master as that would give him great pleasure in cooking the food.

When Hazrat made this announcement, all three of them were quite happy. Mamu Lateef Saheb said: "From the very beginning Bhai Tufail has been saying that Moulvy Zakariyya should join us, but he does not accept."
Hazrat replied: "Bhai, no one will be with me. Everyone should make his own arrangements."
Thereupon all three became pleased. I remained silent.

The next day in the morning, I spoke to Haji Maqbool Ahmed, the manager of Hazrat's affairs. He was a man who when he became angry with anyone, sent him to the worst hell and the one with whom he was pleased, he praised to the highest heavens. He used to become angry very quickly and also became pleased just as quickly. I told him in private: "Haji-ji I will join you. I took out six hundred rupees and placed them before him saying: "Here take this."

In those days six hundred rupees were equal to todays two and a half thousand. With it, in those days, one could comfortably spend for your Mecca and Medina trip as well as on dates, Zamzam, tasbeehs, head-cloths, rumals, musallas etc. as gifts. At that moment Haji-ji was in a pleasant and sympathetic mood. With great pleasure picked up the money and put in his pocket

and said: "People like yourself I never refuse. I told Hazrat to refuse to accept such people who will come along and say: 'Hazrat has twenty five boxes and I have only one. So how can the fees for the carriers be equally divided.' Why should I have the goods of each person weighed separately, to find out what is the exact weight of each? But as far as you are concerned, I have confidence that even if I should tell you what the account is, you will not pay any attention to what I say. Even if I should hand the account for all of Hazrat's expenses to you, you will not wish to see it."
I said: "You have spoken the truth. I do not want to see or hear anything about accounts. Do not give it to me. When we arrive back in Saharanpur, tell me how much more I have to give you and I will pay it."
He said: "Without you saying that, I believe it."

The next day Hazrat asked me: "Bhai, tell me, with whom are you joined. The jamaat gave the names of their partners. Mamu Lateef Saheb said: 'I am with Mutawalli Tufail. Moulvy Zakariyya did not accept to join us. He says that he is with Hazrat'."
On the first night I was afraid, but on that day, I knew that I had succeeded.
Hazrat said: "No Bhai, not with me. Join Bhai Tufail Saheb, seeing that he is asking you to join him."

I know that I have always been ill-mannered all my life. I said: "I am not with Hazrat, I am with Haji Maqbool Saheb and I have given all my money to him. And he has accepted."
Haji Maqbool Saheb was sitting nearby. I still remember the scene very well. Hazrat's face shone with satisfaction. He said: "And he has approved?"
I said: "Yes, Hazrat."
Then Hazrat said: "Then how can I refuse? It was for his sake that I insisted no one should be with me."

Haji Saheb spoke up: "I have no objection to such people." Then he repeated what he said to me that morning.
Hazrat replied: "That is true. He will not even think about any accounting."
Thereafter we became companions at eating times, and remained like that till the end.

During that period Hazrat also visited Rander and Moulvy Ishaaq Saheb accompanied us. Finally the ship left Bombay on 27th or 28th Shabaan 1338 Hijri. We arrived in Jeddah after ten days on the 10th Ramadan. Two days out of Bombay, Ramadan began while we were still travelling on the ship. During the journey, I suffered from severe dizziness and vomiting, so much so, that even standing up was an ordeal for me. Hazrat did not suffer from vomiting but he too had dizziness. This continued for the whole voyage.

On the 29th Shabaan Hazrat said to me: "Well Bhai, what are we going to do about taraweeh?"
I replied: "Hazrat as far as the dizziness is concerned, that we can overcome, but what would happen if during taraweeh I should start vomiting?"
Hazrat replied: "That's no problem, if you do vomit, you just have to go and perform wudhoo again."

The boat was small and rolled about a lot. In spite of his weakness and dizzy spells, Hazrat performed taraweeh standing. He himself performed eight rakaats, reciting half a para; and the other three quarter para were performed by me in the remaining twelve rakaats.

After arriving at Jeddah, due to the off-loading of all the luggage and passing through customs, everyone became very tired. The late Haji Maqbool Saheb said to me in a very stern voice: "Do not in your love for Hazrat, allow him to stand in

taraweeh Salaah. Think and have consideration for his weakness."

I was very afraid of Haji-ji and did not know what punishment he would hand out to me if I did that. He suggested that I should mention to Hazrat that I was too tired and had no courage for taraweeh. This I could not do. When Hazrat said to me: "Well Bhai, what about taraweeh?"
Fearful of Haji Saheb I replied: "Hazrat, I am very exhausted." But how surprised and sorry I was, when I saw Hazrat, himself performing the full taraweeh with ease. I looked at him repeatedly with concern and my sorrow and grief continued to increase, as to why I had said what I had said. On more than one occasion, I wanted to draw near to Hazrat and tell him that I had only said so out of fear of Haji Saheb, but again the fear for Haji Saheb held me back. I can still remember that during the taraweeh I drew near to Hazrat on two or three occasions, to tell him that I had merely tried to excuse myself but again fear for Haji Saheb's anger was stronger. Uptill today I still regret that incident. After one day in Jeddah we finally reached Mecca.

It was in the time of the rule of Shareef Hussain, things were very disorganised and there was a great deal of unrest. We did not hire any camels to Mecca (or to Mina, Arafaat etc.). In fact the whole crowd walked on foot except for Hazrat's camel, and from time to time, some even in unmindful fashion went off the route.

In my great eagerness, I even went a distance ahead of the rest, but Hazrat called me and admonished me. He said: "Remain around the camel, do not spread away from it. And even of you have to go anywhere for passing urine, do not go too far off. Remember, these bedouins will kill you and steal all your clothes and possessions."

On arrival at Mecca, Hazrat met the most prominent Khalifa of Hazrat Haji Imdadullah - Maulana Muhibbuddeen and they embraced each other very warmly. The respected Maulana exclaimed: "O Maulana-jil Maulana! Look where you have come! Here by us it seems as if the day of Qiyamat has come. Perform Umrah and return. The situation is very bad here, and it seems as if a terrible unrest will soon break out."

After reaching Mecca, Hazrat started performing taraweeh behind a very good Qari, whose name was Qari Towfeeq and he recited very well. In the Haram Shareef, he recited two paras daily with a considerable jamaat behind him. Hazrat used to stand just behind the Imam and because the first three safs filled up very quickly, we only found place far behind the Imam. Near me a young Shafi'ee person was reciting taraweeh very well and had a loud and beautiful voice and he recited the Quran very fluently. Hence during taraweeh, I listened to his Qira'at while following Qari Towfeeq in the rukoo and sujood.

In those days the Esha Salaah in the two Harams were performed at half past two instead of at half past one. The people of the Haramayn used to be very angry with the brothers from India, who were supposedly such fools that throughout the year they allowed two to two and a half hours between Maghrib and Esha but in Ramadan they only allowed an hour and a half.

These Hindi (Indian) brothers had their supper and thereafter immediately started their Esha and taraweeh Salaah. The locals felt that after iftar, they required at least two hours for supper and the drinking of tea afterwards.

Nowadays there is no more the delay of two and a half hours in the Haramayn. I spent the Ramadan of 1389 in the Haram.These days Esha starts at two o'clock (Mecca time). Hazrat, on finishing taraweeh behind Qari Towfeeq used to return to home

at four o' clock (Mecca time). We, the attendants, Maulana Manzoor Ahmed Saheb, Haji Anees, Moulvy Ishaaq and I - after bringing Hazrat back to his residence, took off our clothes, put on unsewn lungis and went to Tan-aim for Umrah Ihraam to perform Umrah.

We never went in any form of transport. We had no intention of riding one of those Arab donkeys, although those animals were really beautiful, with eyes like wild bucks and had very pleasant colours. The custom was for the owner of the hired donkey not to go with. At Babul-Umrah he would put the haji on it without any reins and give it a hard blow with a stick. The donkey then started running from there straight to Tan-aim, whether the haji remained seated on board or fell off, did not matter to them. There the donkey stopped to return back to Babul-Umrah.

Once I had the desire to travel on one of those donkeys because of its exceptional beauty. We were on it for merely five or seven minutes, before we fell off.

That was the time of my youth and I liked for running. Within an hour or so, we returned to perform Tawaaf and Sa'ee. Thereafter because I hardly had any hair on my head, I would merely pass a razor over my head and return and eat sehri.

The sleep after Fajr was so deep, due to exhaustion that I only woke up just before Zuhr. The practice of keeping myself awake throughout the night during Ramadan commenced during that time. That Ramadan was passed in great enjoyment.

One day one of the Meccan Arabs invited Hazrat for a meal. We were under the impression that Haji Maqbool Saheb had informed the house people and there was no need for us to tell him. He did not, and said that he did not even know about the invitation. The result was that Amma-ji had also prepared

food for all of us. After Maghrib we had our meal at the Arab's house. It was a real feast. When we arrived at home, having already eaten, Haji-ji was very angry and had many things to say to us because at our residence too, food had been prepared. Even though Amma-ji was less angry, she complained: "You should at least have thought about me, an old woman. In this heat and while fasting, I had to cook which causes me considerable hardship."

Hazrat said nothing. Amma-ji and Haji-ji both said: "By tomorrow the food will go off. We cannot keep it. How can we feed it to fasting people tomorrow."
We ate a little of it and some was given to others, but still a lot was left over.

After our normal nightly Umrah, we had sehri. Amma-ji gave us our normal amount and we ate it all up. I said to Haji Anees Saheb: "Bring some more."
He went upstairs to fetch more. Amma-ji said: "So, the dawat food must have tasted very nice."
She gave us a little more. Again we finished it off and asked for more. Bhai Anees was her near relative and again went up for more. This time Amma-ji said: "It seems as if the food is getting digested very quickly today."
Bhai Anees said: "Aunty, the time is short. Give us some more quickly. Give a good amount because I have to come upstairs every time. Zakariyya does not want to listen."
Amma-ji asked: "What is going on or are there any others with you?"
He replied: "No, there are no others. Time is short give it quickly."

Thereupon she gave us all that was left. We finished that too, and again asked for more. I asked Haji-ji to fetch some more. But Amma-ji said: "There is no more and there is no time to cook

any mora."
A fight took place between Bhai Anees and Amma-ji. He said to her: "Last night, Aunty, you were complaining about food being left over and wasted. Now, we need some more. Give us some more!"

That morning Haji Maqbool said to us: "Come on, tell me, where did you hide away the food during Sehri. Where is it?"
I said: "What did we hide away and for whom?"
The story went to Hazrat. Amma-ji said: "I don't know where they put away the dawat food and our food. They ate the dawat food and the house food and they still wanted more. Anees came to ask for more and I refused because there was none left."
I said: "No Hazrat. We eat sufficiently every day. Alhamdulillah."

That was during our youth. Even if we ate two meals at one time we felt no discomfort and even if we did not eat for two meals, there was still no undue discomfort. But Amma-ji and Haji-ji just could not understand what we did with the food on that night.

On that journey on the day of Eidul-fitr at the request of Maulana Muhammad Hussain Habshi (Makki) one of the Khalifas of Hazrat Maulana Khaleel Ahmed, Hazrat gave us Ijaazat (permission) for reporting the Musalsalaat Hadith. I did the recitation thereof.

After Ramadan Hazrat said to us: "I had come with the aim of staying in Medina for a long time. But Maulana Muhibbuddeen does not want me to even stay until Haj time and tries to persuade me to go back quickly. I have, however, been to Medina a few times. It does not seem as if there will be time to stay there on this journey. This is your first trip. We do not know if you will get the opportunity to come here again or not. Go now to Medina and return for Haj."

Hazrat the four of us sufficient money for the trip and this was given to Al-Haaj Ali Khan for safekeeping. My money was with Haji Maqbool Saheb. Hazrat gave us dhaal, rice etc., for the journey of twelve days to Medina and twelve days back plus for the three days in Medina; and an allowance at the rate of four annas daily, plus fen rupees extra. I had some of my own money too.

It was a time of great insecurity and unrest. The route to Medina was quite dangerous with much robbing and many assaults. For this reason very few hajis went to Medina.

Our Bedouin guide had three camels, two for the four of us, and one for a woman from Pathanpura Mohalla in Saharanpur and her husband. We called him Shaiba but I do not know his real name. There were also three camels for Abha Khan Saheb - Haji Rafeeq Muhammad and his companions, three camels for the Khan Sahebs from Hasanpura - Abdul Waheed Khan etc,. and two or three camels for Haji Nizamuddin Khanpuri, one of Hazrat Thanwy's attendants.

These twelve camels together with another fifteen or twenty others made up our caravan that set forth. The Sultani route was very dangerous as thieves and robbers were waylaying travellers at various places. Therefore instead of the straight route, we travelled first toward Jeddah and from there along the coastal route over the mountain Jabal Gha'ir. The one side this route is flanked by a high mountain which was very dangerous. Even now when I think of it I shudder. The one side was a high mountain and on the other side was a deep ravine. There were places where the pathway was so narrow and dangerous that we had to hold the reins of the camels and lead them along. If at any stage there was the slightest slip, they would plunge down to be smashed far below. The passengers had to walk in between the camels in single file.

The section about three manzils from Medina was very dangerous. Before we reached there, we had already removed the howdaj (saddles) from every camel and all luggage was solidly bound to the camel's backs. Whenever the route was clear, the hajji's got on top of the luggage and whenever there was any high rising inclines, we disembarked.

This section was indeed very difficult, but quite safe from brigands. We did not see anyone. We later were informed that this was the route taken by Rasulullah Sallallahu Alayhi Wasallam at the time of Hijrat.

After arriving at Jabal Gha'ir, the route was more easier. The camels then as was their habit, travelled by night, but because we had already removed the 'Shugh-dufs' from the camels before the mountain, we had to sit on top of the luggage. For this reason when we fell asleep, the passengers used to fall off from their camels like mangoes from a tree. I did not ever fall asleep on the camel by night, but the others could not stay awake, as they could not fall asleep in the intense heat of the day. Hence they had to sleep on their camels by night and they fell off regularly.

Alhamdulillah in those days my health was so good that neither the heat of summer nor the cold winter used to worry me unduly. Whenever we arrived at any manzil, I performed Salaah with my companions at the earliest time of Fajr and then fell asleep on the sand without any problems. The others had this problem that as soon as the sun's rays became strong, they woke up and could not sleep, while I only woke up at about eleven or twelve o'clock in the day. Where I slept, the sand became so wet with my perspiration, that it appeared as if someone had thrown water over me.

On the way back because we were in the state of Ihraam and

there was no protective clothing on my body, I developed sores due to the heat, which without exaggeration were the size of pigeons' eggs.

On this journey to Medina, I ate very little kitchery itself. From the time we left Mecca, we purchased a sheep at every manzil which normally cost one or two Turkish pounds. Our Bedouin guide on being given the skin became so happy that he jumped around in joy, showing it off to others. The meat was then soon divided into four parts and distributed to the four groups making up the caravan. Ours, those from Abha, Hasanpura and Kanpur.

The people, as soon as they descended from their camels, started cooking kitchery and ate it with the mutton. Each one of the parties then insisted that the others eat a piece from their meat. Hazrat had made me the Ameer of this jamaat at the time when we left Mecca. Therefore I would go to all the jamaats to find out how they were and if they had any complaints. While doing this, they always insisted that I also have something to eat with them.

Maulana Lateef-ur-Rahman, a relative of mine, was also my age. Once he told my two companions Haji Anees Saheb and Maulana Manzoor Ahmed: "We have to cook and this Ameer Saheb is roaming about. We should let him also cook one day." Maulana Manzoor Saheb told him: "Be careful, he is your Ameer. He is checking on the others. This is also important work that he is doing."

May Allah reward him. He tried hard to explain, but the other two did not accept his point of view. The two of them came and said to me: "Hazrat Ameer Saheb, you should also take charge of the cooking."
I said: "Certainly, but I do not know how to cook."
Mamu Lateef said: "Do you think that we have been cooks all

our lives?"
I said: "Who is there that can deny that in this whole caravan there is no better cook than you? None can come near you as a cook."
(This was true. At one time he had resided in Saharanpur. He was very fond of cooking and cooked some very delicious dishes such as fish, kofta and pulao. Very often I used to have him cook some 'showqia').

On this day he was angry and annoyed and said: "Uptill today I have never been employed as a cook."
After a bit of argument, I said: "Okay, there is no need to have a fight over this. Show me what to do and I will cook the food today."
He said: "No, we will not show you."
I said: "Okay, leave it."

Dry wood for fire was supplied to all the parties. I placed some stones in a circle, placed the wood in the middle and tried to start a fire. I struggled so much that the wife of the Bedouin told him that this poor Maulana does not even know how to light a fire: "Go and light it for him."
He came and lighted my fire. My two companions were quite angry and told him: "Did you also light our fires."
He replied: "No, but you know all about lighting fires. He does not."
The old lady said to her husband: "Take all my burning wood and place them over his fire."

At that time their fire was burning quite well. I threw my wood towards their fire and thereafter placed a pot filled with water on my fire. I asked: "How much water must I put for the kitchery?"
They answered in a very angry tone: "Are you crazy?"
I answered: "It will be to your detriment, but I will cook."

Maulana Manzoor Saheb came to my aid and poured half the water back into the lota and returned the pot to the fire. Although I did not know how to cook, I had been concerned in the beginning that if the kitchery was going to be put into the pot, the water would spill over and extinguish the fire. The old lady and her husband also laughed at my folly. Their laughing caused my two friends to become even more enraged.

Maulana Manzoor said to me: "Throw two cups of kitchery into the water."
I was about to put one cup of salt into it, when the old lady shouted to me: "Moulvy Saheb, you will spoil everything."
I asked: "How much should I add?"
She took a pinch of salt and threw it into the kitchery. Haji Anees had a habit of talking loudly. He said: "Have you ever checked on our pots when we were cooking?"

All three table-clothes were spread near each other. One of the Pathans from Abha, a tall person came along with some long pieces of wood. He inquired: "Arehl Sheikho, what is happening to you here?"
I replied: "This is our own domestic affair. Go away."
He said: "You have been made our Ameer too, not only theirs. Look brother Sheikho, if anyone insults or degrades our Ameer, I will break his head."
The other Pathans were really angry and said to me: "Look Saheb, if after today you even eat their roti, then you too had better watch out.'

Thereupon the brothers from Hasanpura and Kanpur also came along, but they spoke in more civil terms and quite decently. The gist of their talk was: "You have insulted and degraded our Ameer", and they insisted that henceforth I should eat with them.
I replied: "But I have been eating with you from before. Anyway,

I cannot leave my companions. Their demand that I should also share in cooking duties, is correct, but it is due to my ignorance that I do not know how to cook."

Finally after quite a bit of explaining I sent them back to their own places.

My camel driver's name was Farjullah, who was a resident of Ta'if and about my age. A great friendship developed between us. He used to get some annas as baksheesh (tips) from others and placed it in my hands for safekeeping. I told him that I had no place to keep it, but he insisted. He bought watermelons with it, which were very cheap along the way as this was not the general route for caravans.

All along the route watermelons and sweetmelons were readily available. All of us ate alot of it. This camel driver developed much love for me. I always used to walk the last manzil on foot. Once a thorn stuck in my foot and broke off inside. He cried on my behalf and called the other porters one after the other, crying and saying: "This thorn is not in his foot but in my heart. Take it out please."

All his money he kept by me for safekeeping, the total was twenty seven Turkish pounds. I was quite certain that on return to Mecca, I would give him his money back. The time was one of great anarchy. If anyone told those Bedouins that you would lay complaints against them to Shareef Hussain, they replied: "Who is Shareef? I am Shareef."

Therefore when we were near Mecca, the Hajis began to threaten them that they would lay complaints to the government through the Indian High Commission, who would see that they be punished. Out of fear for this, on reaching Mecca, all camel drivers took their camels and fled without any trace. I tried very hard to get hold of Farjullah in order to hand his money back to

him as well as to give him a gift. But upto today I have not managed to find him.
Thereafter on every haj journey I have tried to find out if there is a person known as Farjullah present, but there has been no trace of him. I still remember him very well.

I have already stated that before reaching Jabal Gha'ir the Shugh-dufs were removed from the camels, but every one who was prepared to pay five pounds extra, his shugh-duf was taken along. My camel driver was prepared to carry mine along without any compensation and insisted on doing so, but I stopped him because I did not want only mine to be brought along. This caused my companions quite a bit of grief. But the truth was that it was dangerous, carrying the shugh-dufs together with the luggage on those treacherous paths.

We left Mecca in the beginning of Shawwaal and reached Medina on the 20th. Generally, only permission to stay for three days was granted. If one wished to stay longer, it was necessary to get the camel driver to agree on payment of a pound for every extra day. But it was Allah's favour on us that we stayed longer. One of our camels died on arrival there. Because it was a time of unrest, confusion and insecurity, the Bedouins could not obtain any credit. Furthermore the government was unwilling to assist the Bedouins.

The Bedouins told us: "If you will give us a loan, we will repay it in Mecca. We want to buy another camel. We have no money."
I told them: "Our Sheikh has given us only three days food and provisions. No, either of you take us back or make alternate arrangements for our provisions."
They begged us and (may Allah pardon us) we threatened them.

After about eight or ten days, I went to complain to the Ameer of Medina. He lived in a multi-storied house where five Bedouins,

who were well dressed, were sitting side by side. They listened to our story and said: "We cannot help you. Your camel driver's camel has died. He cannot find any credit to purchase another. No doubt you are experiencing great inconvenience, but the difficulties you face in Medina will not be without great reward."

It was Allah's grace that instead of three days we stayed in Medina for a whole month. Instead of us having to pay a sum of five pounds daily to our camel-drivers, the Bedouins were scolded and rebuked by the people of Medina, who were very kind to us.

It was nearing the last few days of Zil Qada and there was very little time left for haj. We became worried. I went to the Roza Mubarak, seeking permission to return. I said that haj time was near. Some of our companions were performing 'haj-badal' on behalf of others. If for some reason we would not be able to perform haj, this will put some of us in very great difficulty.

Immediately after putting our request at the Holy Roza Mubarak of Rasulullah Sallallahu Alayhi Wasallam, we heard that our camel drivers had managed to obtain a loan. They were looking for a camel and would purchase it the following day and we would return to Mecca the day after.

At that time I met Maulana Sher Muhammad of Ghokti (Pakistan) who was one of Maulana Thanwy's special attendants. He later migrated to Medina and is buried in Jannatul-Baqee (the Qabrastan in Medina). He told me that a very good friend of my father's had arrived in Medina and was looking for me since the previous day. I met the person and he said to me: "Our caravan has arrived here since the day before yesterday. I have been looking for you since yesterday. We have a big problem. Because of the heat we have tied some woollen

carpets over the shugh-dufs on the camels to save us from the sun's rays. Since we have arrived here our caravan has become known as the rich people's caravan. We have been hearing from everybody that you people belong to a very poor caravan that has been stranded here. Now we fear for our lives. We have many gold coins with us. We fear being robbed. Please, for Allah's sake, take those gold coins with you and we will take it from you in Mecca."

I said: "The same danger which you face is a danger to us all.'
He replied: "But as far as you people are concerned, no one has any hint that you may have money on you. Everyone knows that you people hardly have enough food to eat. Take this money and put it in your pillow."
I said: "You know that the Bedouin highway robbers will tear pillows to pieces if they have any slight indication that they contain money. In that case we will be finished and the gold coins also."
He insisted and practically begged me to take the money.

How can we ever thank Allah for His great favours? In our state of such extreme destitute poverty, He granted us His help. After repeated requests from him, I accepted to take the money on three conditions: firstly, that I would not repay it in Mecca but in India, four months after our return; secondly, that I would not accept the gold coins but would accept it if he changed them into Indian currency; thirdly, that Hazrat should not be told of this transaction.

He accepted all the conditions and having changed the gold coins into rupees, he handed me a sum of between seven to eight thousand. I took the money and then went to my companions and those from Abha, Hasanpura and Kanpur. I said to them: "Look, brothers, it has been finalised that we shall proceed to Mecca the day after tomorrow. You may take from

me as much money as you require to buy dates."

Initially my friends scoffed and admonished me for saying such untrue things even in Medina, but when I took out the notes and showed it to them, everyone was amazed and wanted to know where I had acquired so much money.
I said: "If you need anything, then say so; otherwise there are others who are in need of a favour."

My companions purchased four or five hundred rupees worth of dates each. These were sent by trade camels to Jeddah through the medium of Hazrat Madani's brother Maulana Sayed Ahmed Saheb. The rest of the money was loaned to various brothers who needed cash. The conditions of the loan were that Hazrat should not know about it in Mecca and that they should repay the amount within three months after arrival in India.

Hazrat did come to know of the money through Haji Anees Saheb, who himself did not know the complete details of the story. But Hazrat never asked me about the details.

A few days prior to our arrival in Medina, Maulana Sayed Ahmed had returned to Medina after his lengthy period of exile (about which mention was made earlier). The four of us resided in his own house, which had been built by himself, his father and Hazrat Madani. It was a very well-constructed place with comfortable rooms built around a well and with date palms in the courtyard bearing dates.

Maulana Sayed Ahmed's generosity was overwhelming. Even when he was in that state of poverty (after his exile), he used to purchase a tin of dates on credit every day and send it to my room. By the evening we had generally finished it. He brought various tasty dishes from the bazaar, which he brazed with chilies and ghee with his own hands to feed us. Then too, he

saw to it that we were given tea to drink made out of milk. So well did he treat us that for the whole time that we stayed there, we never had to spend anything on food, nor to cook anything.

We left Medina at the end of Zil-Qada and after spending twelve days enroute, we arrived in Mecca on the fourth of Zil-Haj. This was the very date on which Rasulullah Sallallahu Alayhi Wasallam, the Chosen One from among the Prophets, arrived in Mecca at the time of his Farewell-Haj (Hajjatul-Widaa).

After Haj, in spite of the persistent warnings of Hazrat Muhibbuddeen, we remained in Mecca for another month. We finally left during the second ten days of Muharram. We arrived together with Hazrat in Saharanpur on 8th Safar 1339 Hijri. Thereafter the rebellion against Shareef Hussain took place in the Haramayn and the Saudi government came into being after a lot of massacres in the holy land.

On this journey something else also happened. Hazrat had a lot of love for Mazahirul Uloom and always had its interests and welfare at heart. Thus if ever he could obtain any kitab anywhere, he purchased it for the Madressa's library. On this journey he purchased "Subhul A'shaa" which was published in those days in Mecca, but in India there was no copy available anywhere.

We once went to visit Haji Abdullah Ubaidullah Ali Khan. He had a handwritten manuscript of 'Musannaf Abdur Razaaq' and when Hazrat asked to purchase it from them for the Madressa, they demanded a sum of one hundred pounds.
Hazrat said: "That is too much"
He answered: "We have only made it 100 pounds out of consideration for Hazrat."

When we came out of there, we told Hazrat to ask for permission

to copy the manuscript, but Hazrat felt that there were too few days left for us to copy the whole book consisting of two lengthy volumes. I insisted. Hazrat finally asked for permission to copy it and the owner realising that it could not be done in the time we had at our disposal, gave Hazrat his permission. Only ten days were left.

I brought the manuscript, removed the cover, took a major section for myself to copy and handed sections to Mutawalli Tufail Saheb Kandhalwy, Maulana Manzoor Ahmed Saheb, Bhai Anees Saheb, Moulvy Ishaaq, Moulvy Abdul Majid Thanwy, Qari Abdul Aziz (tajweed teacher at Mazahirul Uloom), Moulvy Lateef-ur-Rahman, Moulvy Habeeb Ahmed Narnoly etc., all of those whom accompanied us on this journey. We used to copy it in the mornings after Fajr till Zuhr and from Asr till Maghrib, while Hazrat did the comparisons. In ten days time we were finished.

One or two days before leaving for India, we binded a new cover onto the manuscript and went to hand it back to Haji Ubaidullah Saheb.
He said: "You see? I told you, you will not be able to copy the document in the time at your disposal."
Hazrat pointed towards me and said: "These young men have copied it. May Allah reward them well."
He asked: "Did they copy the whole book?"
Hazrat answered: "Yes, Alhamdulillah."

He was completely dumbstruck and could not believe it till he saw it for himself. The manuscript was brought and shown to him. We must admit that because of the haste involved the writing is not of the best legibility and that manuscript now consists of various person's handwriting, but the fact of the matter is that within ten days both volumes were copied.

MY SECOND AND THIRD HAJ

My second and third haj took place in 1344 and 1346 Hijri in the company of my Sheikh Hazrat Saharanpuri. My Hazrat always had the desire to die in Medina. In 1338 Hijri it was partly with the niyyat (intention) to settle down there that he went to Hejaz, but because of the persuasive arguments of Maulana Muhibbuddeen he returned to India.

On this occasion Hazrat left for Hejaz with the aim of staying there for one and a half years and took leave from the Madressa. At that time I was employed by the Madressa and had a heavy burden of debt on my shoulders. I also had to support my mother, a wife and two daughters, the mothers of Haroon and Zubair. Hence I had no intention of my accompanying Hazrat in my mind or in Hazrat's mind. Therefore, Hazrat in writing down his guidance advice, stipulated that the Nazim of the Madressa should be Maulana Abdul Lateef with me as Sadr Mudarris (head teacher). This document was not written by me but by Mohtamim Saheb himself. I did not look upon it as being a secret paper and read it. When I saw that I had been made Sadr Mudarris, I was struck with fear. It so happened that Hazrat went upstairs to pass water and I followed him.

I said to him: "Hazrat, what about Bazl?"
After a bit of thought, he said: "I am also worried about it. I will not be able to do any writing on it without your help."
Finally, as already explained, it was decided that I should accompany him.

The people from Hyderabad had for a long time invited Hazrat to come there for a few days and he left. He ordered that Amma-ji and Haji Maqbool, as well as the others should go straight to Bombay while he would arrive in Bombay after having spent about a week in Hyderabad. The question arose that Hazrat was

to travel first class and that one attendant with him was absolutely necessary. The train-fare from Saharanpur to Bombay was only eleven rupees but the fare from Saharanpur to Hyderabad was sixty four rupees. I said: "Write down my name for travelling with Hazrat."

Amma-ji and the whole caravan left Saharanpur on Thursday, 23rd Shawwaal 1344 Hijri and because Hazrat was to stay in Hyderabad for a week, he left Saharanpur on Thursday 16th Shawwaal (29th April 1925). Hazrat's ticket and mine were booked in the first class and Moulvy Zakariyya Quddoosi travelled in the second class compartment.

The Madressa council gave us a good farewell and all along the way to the station, people came to greet Hazrat and at the station the crowd was phenomenal. Hazrat had already been saying farewell to people throughout his life and the people who came to see him off came from far and wide. The whole station was filled to capacity as we left.

Hazrat had a small box in which all the Amaanats, ticket-fares and some special things for Hyderabad were placed. It was not sent to the station before the time of departure together with the other luggage because of its importance and value. It was decided that it should remain in Hazrat's compartment, but we forgot to take it with us and just in time Moulvy Quddoosi and myself were put off the train to bring it on the following day. Up to Delhi there were many who accompanied Hazrat, some in the first class and some in third class. But thereafter up to Hyderabad, they travelled alone.

When we left the station to return to the Madressa to bring the box, we were greeted with a lot of abuse from the crowd returning from the station. They were angry and told us: "Look, at the station, he was embracing everybody. Why did he not say

at that time that he was not going for haj?"

Another exclaimed: "Look at that Moulvy going there. He is a liar and a cheat and a fraud. He has been greeting everybody as if he is going for haj. And here he is returning with us! The cheat!"

Some of them asked me: "Hey you, are you not going for haj?!!"

Of course, I could not tell them that I had forgotten to put the box on the train. That would merely set them on me more savagely. To some of them I said that some necessary urgent work had been left unattended. To some I just said: "When did I tell you I was going for haj? Why did you have to shake hands with me?"

The insults and verbal attacks continued right up to the Madressa and in fact up to the next day. The following day at 4 o'clock I left by the express train, which in those days went via Bhopal. The box and I were in the first class and Moulvy Quddoosi in the third class. Because of the box, I was scared of being alone as there was no one else in the first-class compartment. We travelled by express train up to Manemar and from there we went on to Hyderabad, on state transport on a narrow gauge line that was even narrower than the line between Saharanpur and Sahdara, but the train travelled much faster.

I sat with outstretched legs and whenever we reached a station, I went out to stretch my legs. I was surprised to see that at every station about twenty to thirty persons were making salaam at the first class compartment. Almost bending down, I replied to their salaam with a sign from my hand. I thought perhaps this the way people honour those travelling in the first class, as I was the only one in the carriage.

At Hyderabad Moulvy Mahmood Saheb, (the eldest son of Maulana Nasrullah Saheb) and a few friends came to welcome me. There too, I saw the same scene reenacted and asked them about it.
They had a good laugh and said: "A very high official has been transferred here and he was expected to arrive on this train. These people do not know him but have come to welcome him."

Among those people too there was quite a bit of confusion, some of them saying: "This is the officer Saheb" and others said: "No, this is a Moulvy Saheb. No officer looks like this."

On arriving in Hyderabad we stayed at the residence of Janab Jani Mia who has very close contact with our Ulama and was also a Shura member of Darul Uloom Deoband. He was a perfect and generous host to Hazrat. Maulana Idrees Kandhalwy Saheb, present Sheikhul Hadith at Jamia Ashrafia, Lahore and Maulana Faizuddeen Wakeel were employed to teach him Arabic and in their free time they were busy with their writing and research in the Asifia Kutub-Khana. Because of Maulana Idrees' request we also went to Maulana Wakeel Saheb's place daily. He treated us with great generosity.

The local brothers insisted that Hazrat should meet with the Nazim (Mayor) of Hyderabad but Hazrat explained that he only had one week to spend in the City and he must leave then, as the rest of his companions for haj were all waiting in Bombay. Should an application for a meeting be submitted to the Nazim and a meeting arranged for after a week, then it would be ill-mannered not to keep the appointment and rush off to Bombay. Therefore the application was not made. however, the first and second volumes of Hazrat's 'Bazlul Majhood', very well and beautifully bound, were given as a present to the Nazim. In answer thereof two or three times the Nazim sent some delicious food to Hazrat. The foodstuffs were simple but came in very

expensive gold coloured plates. From it we got the impression that the Nazim himself ate very simple food.

After a week's stay we left Hyderabad at 9 o'clock on the morning of Saturday 25 Shawwaal and arrived in Bombay on Sunday Morning. From Bombay we departed for Jeddah on 7 Zil-Qada 1344 (20th May 1926) on a boat called the Jeddah.

On the 17th we arrived at Kamran, where for twenty-four hours we were put into quarantine. We were quite glad to feel the earth under our feet again after several days at sea. We had an open maydaan (field) with cool breezes from the sea blowing over us as we slept on the desert sand. I do not remember much more about the place except that there were many birds and eggs around. The eggs cost one paisa for a few and I ate a lot of them. Even the chickens cost only two annas each.

Moulvy Maqbool Saheb purchased twenty of them for Hazrat's meals, Mutawalli Jaleel Kandhalwy took twenty and so did the others. I do not know of anyone who bought less than twenty. Some took upto fifty. The chickens were slaughtered, salted and fried in ghee, which also was very cheap there. Some people ate those chickens right upto Jeddah and some even right upto Mecca.
I had the habit of visiting all the table-clothes and to taste a piece of meat. At some place one or two legs were left aside for me especially.

Hazrat had left Saharanpur with the aim of staying in Medina permanently and because of this, he had a lot of luggage. He kept some necessary things only and the rest were sent through the Muttawif's agent directly to Medina. In 1338 my luggage consisted only of a big pillow case in which there were three kurtas and trousers, one bedspread, two pieces of ihraam cloth and two lungis, plus a pillow. But this time I also intended

staying for a year and a half, I had one box containing seven or eight suits of clothes, a few lungis and I do not know what else. My notebook with all the details of my haj journey will reveal all that was in it. There was one bed-spread bound together with a bedsheet, blanket and two pillows.

When it had been arranged that I should accompany Hazrat to Hyderabad, I kept a pillow-case with me in which there was two suits of clothing, two lungis (one sewn and one unsewn) and one musalla. The box with the other goods had a few days earlier been sent to Bombay by a goods train. When I arrived from Hyderabad, I thought that I would need these items on my travel. I therefore kept my Hyderabad luggage with me and sent the other two items into the ship's hold. On arrival in Jeddah I also placed those two pieces of luggage with Hazrat's possessions to be sent directly to Medina.

During Haj time these traders are so busy. The result was that our luggage only reached Medina in Rabi-ul-Awwal. After the luggage arrived, I never had a chance to open it. I intended doing so daily but because of being so occupied, never got the chance. Moreover Maulana Sayed Ahmed Saheb had arranged mattresses and bed-spreads in our room, so much so, that I never had any need for those things in my luggage. Finally, when the time came for me to return home, I told Sayed Saheb: "Upto now I have had no need for these things. Please relieve me of this burden. Have a look at the contents. If there is anything that you like, you may take it for yourself, which will be an honour for me. If you do not like it, you may do me the favour of distributing it."

I do not know of he did indeed keep anything for himself or gave everything away. Later I came to know that some were given to the teachers and students. I again took my Hyderabad luggage and returned in Zil-Qada.

I do however remember that when I left in 1338 I had six hundred rupees on me and when I returned found that I had a balance of one thousand and eight hundred. That was the amount owing to Maulana Sher Muhammad. When in 1338 I left from here I had one thousand and eight hundred rupees. When I checked my account after returning from Haj, I discovered that I had a balance of four thousand and eight hundred rupees, of which some were gifts received and quite a bit was money sent by Maulana Sayed Ahmed Saheb to some friends in Delhi for the purchase of some goods.

I could not understand where all this had been spent, because for the whole year I never had to pay a cent for food. On the way I was Hazrat's guest and in Medina I was Maulana Sayed Saheb's guest with Hazrat.

I only realised whose guest I was when one day I had a fever and received moong-dhaal kitchery from Hazrat's place and the same food from Maulana's place. Regarding kitchery I remember a story: Amma-ji and Haji Maqbool Saheb liked kitchery very much. In Saharanpur it was very often cooked at Hazrat's place in winter. On the day when it was cooked at his home, some person often used to come and call him home from the library where he was dictating 'Bazlul Majhood'. Hazrat always answered: "Okay, I am coming."
On the third or fourth call, Hazrat would get up and say: "I suppose kitchery must have been cooked. This is the calamity." Often I told him: "Hazrat, go and eat your kitchery. I will come later to eat."

In Medina too, kitchery was often cooked in winter. When the kitchery was served Maulana Ahmed Saheb quickly went upstairs, brought a bowl of warmed ghee and poured it over the kitchery saying: "This is what is called kitchery."

Hazrat used to resent this and I also used to tell him that he had made it unfit for eating, as the ghee used to flow in the plate like curry. We used to eat the top of it and leave the part that was lying in the ghee for Mullah Allah Banda and Mulla Nazeer to eat. These two attendants were with us. They enjoyed it very much.

Neither Hazrat nor I had any special liking for this type of kitchery.

I have again diverted from the topic. After staying in Kamran for one night, we left for Jeddah on 18 Zil-Qada and arrived in Jeddah on the 21st where we remained for two days and from there we left by camel to Mecca.

In Mecca opposite Babul Ibrahim there was a lane where-in there were many dilapidated houses. Like in 1338 Hazrat's Mutawwif, Sayed Mustafa, hired a double-storey house from a widow for our residence. It consisted of two storeys. Hazrat and Amma-ji were on top and we, the attendants were housed below.

Like in 1338, we did not hire camels for the journey from Mecca to Mina and to Arafaat etc. We walked on foot around the camels on which Hazrat and Amma-ji were seated. It was a very enjoyable trip. I can still picture it vividly in my mind. At Arafaat we had two tents - one small one for the ladies wherein Amma-ji and her servant Rahmati Kandhalwy, the wife of Mulla Nazeer were housed, and a big one for Hazrat and us attendants. I can still remember Hazrat making dua 'by memory' and with looking into a kitab at Arafaat, while we were seated around him.

On this trip through Hazrat's barakat we also had the opportunity of entering the Kaaba. Shaibi Saheb through his special contacts had the Kaaba opened for us.

On Wednesday 26 Zil-Haj after Asr (9 o'clock Mecca time) we left Mecca for Medina. The Arabs generally perform Asr about three hours before Maghrib, as Maghrib is performed at twelve o'clock (Saudi time). The details of this journey has been written in the introduction to 'Ikmaalush-Shiyam'.

We arrived in Medina on Monday the 8 Muharram and alighted at Madressa Shar'iyya. Hazrat Maulana Sayed Ahmed had rented a three-storey building nearby the Madressa. The ground floor was used by Sayed Ahmed Saheb for entertaining guests, while the upper two floors were for the womenfolk of his family. After Hazrat's arrival, he also vacated the first floor and sent the womenfolk to the second floor. Hazrat was housed on the first floor. On the second floor Hazrat Sayed Saheb also had a section where he kept some goats. As previously mentioned, I have written of Hazrat Saharanpuri's stay there in detail in the introduction to Ikmaalush-Shiyam. To mention it here would merely be repetition. Anyone who desires can read it there.

My uncle, Maulana Ilyaas too, had accompanied Hazrat on this journey, with the intention of remaining there for a lengthy period. It was at this time that my uncle received a sign at the Roza Mubarak that he should return to India, as work was to be taken from him. Maulana Ali Mia has written of this incident, quoting from me, in great detail in his book on the biography of my uncle (Maulana Ilyaas). My uncle had already performed his Fardh Haj in 1333, therefore on this trip in 1344 he performed Haj for my late father.

During our stay there, Hazrat used to become busy with dictating 'Bazlul Majhood' daily from after Ishraaq till Zuhr. From my childhood, till now in my old age, I have always had this calamity of becoming engrossed in nonsensical things.

Once as Hazrat was dictating with great diligence, this sinful

servant though busy writing with my hands but I do not know where my heart (mind) was.
While dictating, Hazrat said quite loudly: "I am busy with you, and you are thinking of Amr and Zaid" (persian saying).
I remember that scene quite clearly and will always remember it. As Hazrat said these words, I broke out in a sweat. I had tried very hard then and often even later, to remember what purposeless and nonsensical thing I was thinking about but could never remember.

Hazrat had said these words of reprimand while busy dictating, and continued without any interruption. He had not even raised his head from the kitab. I was writing a quotation from 'Fathul-Bari', in the middle of the quotation, he had said these words and then calmly continued. May Allah grant Hazrat very high rank. He never failed to direct his spiritual attentions in my direction. If only I had any sort of capability in me to take advantage thereof!

It was not Hazrat's habit to tell anybody to get involved with the recitation of 'wirds' and special Zikr unless that person requested. It was my habit during our stay in Medina to follow Hazrat into the Haram Shareef for Salaah. Once as I followed him, he came to a standstill at the place called 'Dakka-e-Aghawaat'.
Turning his face in my direction, he said without my having asked or requested anything: "Start performing 'Paas Anfaas'." It is to my sorrow that I was not able to do so properly.

In India in nine years and a few months we wrote three volumes of 'Bazlul Majhood' and during a mere eight months in Medina we completed one and a half volumes.
It was finally completed at 9 o'clock (India time) on the morning of Wednesday the 21st Shabaan 1345. So great was Hazrat's joy that it had to be seen to be believed. Then on Friday the 23rd

Shabaan Hazrat invited the Ulama of Medina to a feast at the Madressa Shar'iyya. The invitation issued at that time was printed and published as part of 'Ikmaalush - Shiyam'.

Who can deny the barakat of time in Medina Shareef. I myself completed one and half volumes of 'Owjazul Masaalik' in a few months, after only four and a half volumes could be completed in India during thirty years.

We left Medina on 16th Zil-Qada 1345. A strange occurrence happened at that time. As I went for my farewell Salaam at the Roza Mubarak, unintentionally these words came from my lips: "Huzoor, call me back here soon."

We left after Zuhr. Upto that time no lorry had ever been seen in Medina. Both Hazrat Raipuri and I went about inquiring as to when the lorry would come, about which we had heard was due to arrive for the first time. Then Hazrat asked me whether our departure date had been fixed. I replied that we were waiting for the lorry to come. Hazrat said: "No, go by camel. That is Sunnat."

Thereupon we prepared to proceed by camel, we left Medina and in an hour and a half we reached 'Babul Anbariya'. When suddenly the lorry appeared in front of us. The camels had never before seen such a thing. The lorry drivers loudly blew the horn and the camels got such a fright that they started bolting in all directions. When the lorry drivers saw this, they again blew even more. This made the camels run out of control. All the Shugh-dufs broke loose and fell from them and broke to pieces, spoiling and damaging the luggage. Even the Hajis fell from the camels and some were hurt.

Haji Ahmed Ali Khan Rajupuri and his wife were also with us. He had tied his shugh-duf so thoroughly that it looked like a

'tazia', with various places for storing goods. He fell with his shugh-duf and the whole thing came apart. The whole caravan had to put up camp outside 'Babul Anbariya'.

After Maghrib I went back to Medina and at about Esha time I reached the house where Hazrat was staying. As I came there Hazrat was just returning from the Haram with Sayed Ahmed Saheb walking behind him carrying a lantern.

From far-off I called out (an arabic couplet) to him:

"Stand still, O Sheikh Sayed Ahmed!"

They stopped in their tracks and came towards me. Hazrat asked: "Is everything well?"

I told him the whole story and went inside. That whole night the three of us sat on the roof of Madressa Shar'iyya celebrating. Neither did we sleep, nor did we allow Sayed Saheb to sleep. The next day I left from there after Zuhr. I tried once again to go to the Roza Mubarak but could not.

Hazrat Raipuri was also with us. Hazrat said to me:

"Al a'immato minnal Quraish." (Hadith)

"Leaders are from Quraish."

In this manner he appointed me as the Ameer of the caravan. No one honoured my Ameer-ship more than Hazrat Raipuri and I foolishly emphasised my position quite clearly. With Hazrat Raipuri were his attendants like Bhai Khaleel, Muhammad Ali etc. They did not allow the Bedouins to tie Hazrat's shugh-duf. They themselves tied it so tightly that it made no movement at all.

There was a certain rich man with Hazrat and he complained that his shugh-duf was not tied as well as Hazrat's.

I tried to explain to him that the importance given to such a task by Hazrat's attendants is not as thorough as when done by my

or his camel drivers. Those attendants had also tied mine as tightly as Hazrat's but I added my name to his for the sake of his peace of mind.

However for the first two manzils he remained angry. Then at the fourth manzil I said: "Stop the front camel", because the caravan would only stop if the first camel stopped. This was the Bedouin way.

I said: "As Ameer I hereby command that Hazrat Maulana Abdul Qadir descend from his camel so that Haji so-and-so can ascend onto his camel and Hazrat onto his camel."

Hazrat Raipuri immediately descended and the other person refused to get off his camel. Then I gave the caravan orders to continue. I told Hazrat: "Walk on foot."

Hazrat walked a short while on foot and soon the nobleman came forward, practically begging me to allow Hazrat onto his camel and being very penitent, promised never to complain again. Then I stopped the caravan once more and allowed Hazrat to ascend once again. It was on this journey that the 'two lakhs of chickens' incident took place (which has already been told).

So many wonderful incidents took place on this journey but how much can one relate? After this I twice made niyyat for Haj but in spite of the necessary preparations it never materialised.

The first one was to have been in the company of Hazrat Raipuri in 1369. Hazrat had just returned from a long tour of Pakistan and on his return he said to me: "On this tour I thought about you a lot because I travelled by air a lot. Whenever I sat in an aeroplane, the thought came to me that this type of travel is very suitable for you. But then I thought that it would be impossible

to get you to come to Pakistan. Since, here in India there is no way of sitting in an aeroplane, I want to take you to Mecca by plane.
I replied: "Certainly."

I prepared for the journey and the date was fixed. During those days any Haj journey had to cross into Egyptian borders. There was an influenza epidemic in both Karachi and Bombay. Just before our departure the Egyptian government made an announcement that no plane coming from Karachi or Bombay would be allowed into the Egyptian borders.

Because of Hazrat's intentions many people from the Raipur area had intended to go for Haj. When the plane journey had to be put off, I excused myself from going because I was not capable of sea voyage. During the previous two journeys I had suffered a lot of dizziness and vomiting, and by this time it had increased radically.

Hazrat said to me: "This journey had been fixed mainly for your sake. I would also postpone the journey, but then all these people would also have to postpone their journeys, some of whom are performing their Fardh Haj. Hence for their sake, I am forced to go."

I was also very distressed, but it is true that I did not have the strength for a trip by boat. Hazrat Abbul Hassan Nadwi had also indicated his intention for this Haj and he had expressed some doubts about being able to go.
I told him: "La Howla Wala Qoowata...' Do not think about money. I have twice performed Haj by borrowing money."
Ali Mia said: "To borrow money is something I cannot do."
I said to him (a Persian couplet):
"*You may practice your pride but the blood of both worlds, I carry on my neck.*"

I had decided to perform 'Haj-e-badal' on behalf of my deceased daughter Shakira and had borrowed the money and handed it to Hazrat. May Allah reward Maulana well. He not only performed her Haj but I have heard that thereafter until the time he left for Egypt, he also performed many Umrahs on her behalf.
But to this day I regret not being with Hazrat Raipuri on this Haj.

On his return he said to me: "Throughout this journey I have been thinking about what I can take back for you that would please you. I thought about a mishlah, musalla and certain other things, but then I thought to myself that you would definitely express great happiness at my presenting it to you but it would not truly please your heart. I wanted something that would truly please you. After pondering over this for a long time and giving it great thought, I wore an Ihraam for Umrah from Musjid-un-Nabawwi on your behalf."

I said: "Hazrat you tell me, could there have been any greater favour. An Umrah and ontop of that performed by you.....and that too from Musjid-un-Nabawwi!! Insha-Allah, that is more than enough for me."

Due to the barakat of Hazrat's favours, sincerity and love, I have received news of people having performed hundreds of Umrahs on my behalf. Lately together with Umrahs, news of Haj-e-Badal on my behalf has also reached me. In some years, I have been informed of upto ten or twelve Haj-e-Badal having been performed.

According to the Hadith "*Whoever promotes (starts) a good act, receives the reward of it and the reward of those who practice upon it*", the reward of all of this is received by Hazrat Raipuri. Furthermore since Hazrat's gift of Umrah, it has also been my practice to tell my friends and associates that they

should not bring any kurtas, shawls (rumals), mishlahs, etc. as gifts. Even if some of my close friends and associates bring me such things, I return it to them with great displeasure. Gifts to me are Umrahs and Tawaaf of Mecca and Salaat and Salaam at the Roza Aqdas in Medina. These are the real and true gifts according to me. I regard sending Mishlahs, Musallas, etc. as unnecessary.

Nowadays the presents from the Haram have taken on another bad turn. Now the presents from the Haram and from Mecca are watches, radios etc.

"Innaa lillaahi wa Innaa ilayhi Raji'oon."
"Wa ilal Laahil Mushtakee."
"To Allah is my complaint."

I have written before and write so again. Umrah, Tawaaf and Salaam (to Rasulullah Sallallahu Alayhi Wasallam) - these things are presents from the Haram - not worldly nonsensical things. There is another incident I would like to mention about the Arafaat of that year. That year at Arafaat there was such a strong wind, heavy rain and hail that the tents went flying, with the result that the Hajis experienced tremendous inconvenience.

Hazrat Raipuri commanded his followers to proceed to the buses half an hour before the time. The others were quite surprised that he had ordered them to the buses so early, but when the storm broke loose and the tents went flying around, only then did the people realise Hazrat's powers of Karaamat.

I have heard that on that day, on the plains of Arafaat, music from a radio was heard. If under such circumstances a calamity does not befall us, then what should break out? Is it any wonder? We always cry about heavenly and earthly calamities, but do we ever stop to think of how our deeds are the cause of

these calamities?

During this Ramadan, 1390, there was such a terrible hurricane in Pakistan, that we feel we have not even got the courage to mention about it. The end result of it was such that one can only say that Allah's mercy was with the Muslims, in that He only lent a limited amount of punishment. If He were to punish us for our sins, then we have not left any stone unturned to earn His anger.

The letters which reached us from Pakistan at that time informed us of the severity of the hurricane. It is difficult even to speak about it. Of the many letters received I would like to quote from only two of them. Al-Haaj Maulana Ihsaanul Haq who had gone to East Pakistan with the Tableeghi Jamaat and Al-Haaj Sagheer Ahmed Saheb Lahori wrote to me and I quote from them:

"On the night between the 11th and 12th Ramadan at about twelve o'clock, a very loud sound was heard. With it the waves of the sea rose high up into the air and swept upon Balansu with tremendous force. A wind of one hundred and fifty miles an hour started blowing and made a loud awe-inspiring noise.

At some places the waves rose upto between twenty-five and thirty feet high. At first the water was cold and salty but soon changed to hot. Then rain came down, hitting the human body like needles pricking it.

Initially the water from the sea was quite slow in speed but soon it increased to such an extent and with such force that it was nothing but a cálamity, sweeping everything before it, man, trees, buildings. Within one and a half hours, hundreds of thousands of people and animals were destroyed. Of those who managed to escape from death, the majority were men. All the children drowned and were swept away. Those who survived

sat dumb-struck like mad ones. Many had been forced to release their children into the stormy waters as they were torn away by the current. It was a real picture of Qiyamat, with everyone trying to save himself.

However in those houses where Taaleem and Tableegh had been practised or where the people became involved with Zikr and where people were preparing for Fajr Salaah and Sehri, Allah saved them in such a way that man's reason is stunned. In the other houses in the neighbourhood, the water had risen up to thirteen feet while in these houses there was only three feet of water.

All the Musjids were flooded, but in those Musjids where the jamaat stayed, the water did not even enter. Such amazing things happened and so much help came from Allah's side that the Imaan of the jamaat was greatly increased after the storm. While others were so stunned and shocked that they even uttered words of blasphemy, these brothers remained conscious and kept their minds focused as they searched for the corpses.

This storm came because of the evil deeds of the whole Ummat. It became known to us that in those hurricane-ridden areas, the amount of scoffing and jeering that had been heard against Deeni clothing, the Ulama, Salaah, beards etc., were such that one does not wish to even repeat it.

In those areas where dyke walls had been built to keep the water out, the water rose even higher there than in other places and the greatest damage was done there. The greatest damage happened in those areas where wine-drinking, fornication and prostitution and other worse crimes were most prevalent. At one place the Muezzin of the Musjid had to take refuge upon the thatched roof of his house. When the water started flooding, he took the roof off his house and stuck it between two trees and in

this way remained safe.

The effects of the storm was different to different people. One person tells about it being so cold that it killed. Another says it was so hot, that the heat of it killed. Some others say that the current in the water was so strong that it dragged men with it with tremendous force."

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The second Haj which I greatly regret not being able to perform was the Haj of 1374. That was the year when Maulana Yusuf Saheb took my daughters for Haj. May Allah reward him well. On that journey, Hazrat Madani also accompanied them, travelling with them in the same ship from Bombay.

I had also intended going on that Haj, but was not strong enough for a sea voyage. Prior to that Ra-eesul Ahraar Maulana Habeebur Rahman had booked himself for Haj by air. I agreed to accompany him, and also to return by air. That would mean being with Hazrat Madani on Haj and not much time would be lost and above all it would mean less difficulty for me.

However at that time Hazrat Raipuri was quite ill, and his condition deteriorated after the ladies had departed. He was staying at that time in the Kangroon Wali Coti. I used to go to him daily after teaching and stayed till the next morning. Daily his health deteriorated. One day I said to Hazrat that after Maulana Yusuf's departure, I would like to go to Nizamuddin and return after staying for two nights in Delhi."
Hazrat replied: "If I should die in your absence then who will perform my Janaaza Salaah?"
Because of this statement, I cancelled my Haj trip. If this was how he felt about my going to Delhi, then how much more would he not feel it, if I was to go for Haj.

A few days later he was brought from Bahut to Saharanpur and stayed in the Madressa. He performed his Eidul-Adha Salaah in the Madressa Musjid.

When this party which had gone for Haj returned, Hazrat Sheikhul Islam Maulana Madani said to me with much regret: "It was only after I had boarded the ship, that it became known to me that you had also intended to ccme. If I had known about that before I left, I would have taken you with me by force."

I explained the whole story to him about how I had intention of travelling by air but because of Hazrat Raipuri's ill-health, had to postpone my journey. Upto this day I have great grief and sorrow that I was not able to accompany Hazrat Madani on a Haj.

MY FOURTH HAJ

This Haj was very largely due to the barakat to Maulana Yusuf Saheb, who for quite some time was trying to persuade me to accompany him. For quite a time I had been putting forth excuses about illness, academic activities etc., but as much as I declined, the more insistent he became.

During Shawwaal one of my good friends from Delhi told another of my friend and travelling companion, Al-Haaj Abbul Hasan Siddeeqi that Maulana Yusuf was going for Haj. "If Hazrat Sheikh is also willing to go with him then I will assume the responsibility of his and your fare."

He said this while not knowing a word about Maulana Yusuf's insistence and my declining. This made me face a person who was even more insistent than Maulana Yusuf in the form of Al-Haaj Abbul Hasan. I also tried to explain my position to him.

At that time one of Maulana Yusuf's friends had a passport organised for me, but in a very short while it was lost. Soon it was found again at a place where we had already searched time and again.

Maulana Yusuf said to me: "My first Haj was performed in the company of my father (Maulana Ilyaas), the second one in the company of Maulana Madani. Now I again am in need of a supervisor."
I replied: "Masha Allah, you yourself are a supervisor now."

His various arguments made no impression on me. Then one day he said to me: "Bhai-ji my heart's desire is to perform Haj with you. Make niyyat and come."
I replied: "I am giving you no answer."

On 6 Zil Qada 1384 (21/3/1963) we left in Haji Azimullah Naseeruddin's car for Delhi via Jalalabad, Thanabhavan and Jinjana, arriving in Delhi by Esha time. On Wednesday morning, the 10th Zil Qada we left for Bombay on the Frontier Mail (train). The train reached Bombay early in the morning on Thursday and in spite of various invitations from friends to stay at their homes, Maulana Yusuf arranged our residence at Haji Dost Muhammad's colony, which was near the airport and about ten miles out of town. This was done in order to avoid my having to face large crowds. Maulana Yusuf himself used to go into town for his work, returning to eat and sleep where we resided.

However after Jumua Salaah an Ijtima was held in Jumua Musjid Bombay which was also attended by me. From Bombay we left on 14th Zil Qada at 8 in the morning and arrived in Jeddah at half past two (India time).

In Jeddah, Haji Arshad took us by car to his house. All the

others were still involved with passing customs which fortunately for us, did not take too long in our case. Prior to that Abbul Hasan, Moulvy Haroon, Hafiz Siddeeq and Moulvy Ilyaas Neranwy had already arrived by sea. We met at the airport. At that time I did not know brother Sa'dee but I knew Mamu Yameen. We now met for the first time, after a very long time. After meeting Maulana Yusuf, he talked to him in private for a while, possibly discussing the travel from Jeddah to Mecca. We left after Zuhr and entered Mecca by Asr time. There, we performed Maghrib Salaah in the Madressa Saulatiyya and the duty of meeting all the brothers commenced.

In Jeddah quite a few brothers came with their cars to fetch us. Maulana Yusuf sat down in Bhai Arshad's car while Maulana Inaamul Hasan, Maulana Haroon and I rode in Bhai Hashim's car. We performed Esha in the Haram Shareef and performed Umrah in the company of a very big crowd.

The authorities of Madressa Saulatiyya had witheld the completion of their Hadith kitabs till our arrival. A few days later the Khatam (completion) took place and we were asked to make the Khatam of the various kitabs.

On the 8th Zil Haj we left for Mina. Maulana Yusuf's old Mutawwif Sheikh Sulaymaan Haashim had passed away and from that year onward he engaged Sayed Makki Marzooqi. Sayed Makki Marzooqi was a pious man, very generous and eager to serve. His invitations are well-remembered.

On the 13th we returned from Mina. We stayed in Madressa Saulatiyya in the room where Haji Imdadullah and Maulana Rahmatullah had stayed in the past. Maulana Yusuf and Maulana Inaamul Hasan were also to sleep nearby. Due to my kitabs, 'Owjaz' and 'Kowkab', I had become quite well-known in this area. This was my first trip to Hejaz after a long time.

Hence many Ulama from Mecca, Ta'if, Najd, Jeddah and Medina came to meet me. But because of my illness, I remained in bed in my quarters.

Maulana Yusuf Saheb welcomed them and for up to an hour or two he spoke to them and when he saw that they were getting tired, he secretly sent someone to call me. Then he would inform them that Sheikh is ill and unable to meet them. They would then leave. Later at supper Maulana Yusuf would say to me: "Bhai-ji, it was in order to meet these people, that I wanted you to come along. They would never have come to meet me and it is only through your barakat that they came along and heard me."

He repeated this to me. I do not deny that during this journey we had the chance of meeting some special people. The name was mine but in fact the barakat was Maulana Yusuf's. I say this because in 1386, I also went for Haj and on that occasion these people did not come to meet me. During 1389 I stayed for practically a whole year and except for one or two, none of these people came to visit me.

On Saturday 27 Zil Haj 1383 (8 May 1964) in the morning we left Mecca in Bhai Malik Abdul Haq's pick-up vehicle and performed Zuhr at Badr, enroute to Medina. Malik Abdul Haq was a very good driver.

Sayed Makki Marzooqi had invited us to eat with him at Masturah. Before Zuhr there was difference of opinion among us. Maulana Yusuf and I felt we should travel straight to Badr for Zuhr and the meal should be prepared and brought along by Makki Marzooqi. The others felt we should eat and perform Zuhr Salaah at Masturah, rest a while and thereafter proceed to Badr and perform Asr there.When we arrived at Masturah, I told Malik Abdul Haq not to listen to anybody and to proceed with speed

directly to Badr. Poor Makki Marzooqi tried to get us to stop by waving his hands but to no avail. Soon he also reached Badr with all the food, fish, fruits, bananas, melons, etc. Zuhr Jamaat was already over by the time we arrived. We performed our Salaah, ate Makki's food and rested for a while on the high kursis (chairs) of the coffee shop. After Asr we visited the graves of the Martyrs of Badr and performed Maghrib Salaah at Musjid-e-Areesh. There we discovered that this Musjid was closed soon after Maghrib and did not open for Esha and Fajr.

Maulana Yusuf led the Maghrib Salaah and immediately thereafter an announcement was made in Urdu and Arabic that a lecture was to be given by Maulana after the Salaah.

In Hejaz it is a general practice that Esha Salaah is performed an hour and a half after Maghrib. Maulana Yusuf gave a lecture for three hours continuously and we then performed Esha Salaah there. After Salaah some people slept in the Musjid, while others returned to the coffer shop to eat what was left of Makki Marzooqi's afternoon meal, together with some food he had added. Some food was also sent to those in the Musjid.

My late Hazrat Saharanpuri always had the desire and longing to visit the Martyr's of Badr, but in those days there was no route from Medina. If one wished to travel on camel, you had to go over the mountains, which took three days to reach Badr. Now, through Allah's grace one travels to Badr by car in three hours.

We arrived in Medina on the 28th Zil Haj. Maulana Asad Saheb, the son of Hazrat Sheikhul Islam Maulana Madani, accompanied us in this Haj and had reached Medina before us, had booked the large ground floor room at Madressa Shar'iyya for me and the smaller one for Maulana Yusuf. Both rooms had been well prepared by Sayed Habeeb and his father Sayed Mahmood. Maulana Sayed Asad was expectantly awaiting our

arrival for a long time, although we had sent a person from Badr to say that we would be staying at Madressa Shar'iyya. Apart from that many friends from Medina had already promised us in Mecca to empty their houses for us. Many people who had Ribats also wanted us to stay by them.

I had told Maulana Yusuf that I would be more comfortable at the Madressa, but I felt, seeing that he had a crowd of about one hundred and fifty people with him, it would be better if he settled into a big house somewhere in Medina. He surely had a lot of love for me and because of his good opinion about me, he had confidence and faith in me.

He replied: "My residence will be where you are. The whole Jamaat cannot be housed in one place. Therefore we will have to split them up and send them to various places."

Some of them were put up on the second floor of the Madressa and others in various homes. I told Maulana Asad Saheb that it would be best suited to put Maulana Yusuf in the bigger room because people would be visiting him continuously. Moreover the big room was nearer to the door. Apart from that, if I was in the big room I would have two difficulties; it would be far from the toilet facilities and secondly everyone coming in would have to pass my room. Therefore I changed rooms with Maulana Yusuf.

I told Maulana Yusuf that he should proceed to perform Ziyaarat. I would do so at a later stage. He insisted that his first visit to the Roza Mubarak should be in my company.

Maulana Asad also said that he had waited since the morning to perform Ziyaarat in my company. So I had to perform the Ziyaarat of Rasulullah Sallallahu Alayhi Wasallam at the Roza Mubarak with them. Because of my evil deeds and faults I had

wanted to recite the 'Salaat and Salaam' from the side of the Roza Mubarak. Here I was forced to come to the front.

After twenty days in Medina, Maulana Yusuf intended to leave Medina because he still had to attend and address two Ijtimas in Mecca and in Ta'if. I told him that I would not be able to visit Ta'if. Maulana Ikram Kareem had promised me that he would send me to Jeddah airport the day before the departure of my plane. I should therefore remain behind in Medina and Bhai Habeeb also seconded him strongly, but Maulana Yusuf was insistent that I accompany him. It was finally decided that I should bring my intended departure date from Medina forward and he would delay his for a few days.

Thus on 13 June 1964 / 1st Safar 1384, early on a Saturday morning we left Medina and performed Zuhr at Jeddah. Leaving from there after performing Asr, we performed Maghrib at Hudaybia, arriving in Mecca at Esha time. According to my old habit, I performed Umrah at night. After Umrah many brothers, among them Bhai Saleem and Master Mahmood tried hard to persuade me not to go to Ta'if, because the road was very bad and through the large number of potholes there would be so much shaking about that my body would not be able to bear it.

They spoke to me directly and even tried to get Maulana Yusuf to change his mind asking: "What zulm (cruelty) are you performing on him?"
I still remember that as I lay down to rest after Zuhr, Bhai Saleem came to sit by my side: "I have heard that Hazrat is also going to Ta'if."
I replied: "Yes, I am definitely going."
He said: "Bhai-ji please do not even think of going. The road is very bad. If anything should go wrong, what shall we do? Moreover the thousands-fold reward of Salaah performed in the haram will be lost."

I remained adamant. When he became despondent at my refusal to heed him, he climbed upon the head of Maulana Yusuf. Then Maulana came to me and said: "Bhai-ji everybody is stopping us from going to Ta'if."

I said: "Beloved brother, if you had left me in Medina, that would have been a great favour for me. But I do not wish to stay in Mecca because here in Mecca there is continuous storm around me as people come crowding to visit. Then too if I remain behind, you will not be here. I will have to tolerate all these assaults."

On 8th Safar, Saturday 20th June we left for Ta'if and within two hours we arrived in Ta'if, where a big Ijtima was in progress. There was an Ijtima in Musjid Abbas and two in the Musjids of the Bukharies. On 10th Safar (22/6/1964) we returned. First of all Bhai Shameem congratulated us. Bhai Saleem said: "We cannot fight against karaamats."

Everyone had been quite surprised at the smoothness of the roads we had travelled on. We came to know the reason for this was that King Faisal was for the first time visiting Ta'if and for this reason dynamite was used to flatten the road and make a way through the mountain. A new tar road was laid with sand over it to avoid skidding.

On our return there were also Ijtimas in Jeddah and in all these Ijtimas Maulana Yusuf's lectures lasted hours on end.
Wherever he sat an Ijtima developed. On 23rd June we left Mecca for Jeddah and a very big Ijtima was held in the musjid of the Memons.

We resided in their mohalla and finally left Jeddah on the 25th June by air for Karachi. From Karachi we left on 29th June to Lyalpur. On the 2nd July we left for Sargodha and after staying

for twenty four hours we arrived in Dhaddiyan on 5th July, Asr time.

On Monday 6th July we left in the morning and reached Teleghing. General Haq Nawaaz had already organised a meeting with some high ranking officers. After Zuhr Salaah we had our meals and lay down to rest, but Maulana Yusuf Saheb engaged these officials in conversation till Asr time. We performed Asr early and then went to Rawalpindi, where Maghrib was performed and from there we finally arrived at Lahore on 10th July.

Before Jumua, at the Shahi Musjid an announcement was made about a forthcoming Ijtima. Maulana Yusuf went there to address the crowd and I left for the Bilal Park Mosque, which is Lahore's tableeghi headquarters. I performed my Jumua here and rested till the evening. Maulana Yusuf joined me again in the evening. On Saturday morning I was taken on a tour of the Arabic Madressas of Lahore and after meeting many brothers and friends we left for Raiwind, the headquarters of the Tableegh (Markaz) of all West Pakistan.

We returned to Lahore the next day. Soofi Abdul Hameed had for some time invited me to come with him to visit Serai Moghul. My attendants excused us because of having no visa permission. However Soofi Saheb made considerable effort to acquire the necessary visas and brought it along.

We left Lahore in the morning on Tuesday and returned from Serai Moghul after Asr. On Thursday 16 July we left Lahore at 2:15 pm. and finally arrived at Palam Airport in Delhi at 3:30 pm.On the morning of Sunday 19 July we left Delhi, drank tea in the garden of Mutawalli Raeesul Islam at Kandhla and from there Maulana Inaamul Hasan, Maulana Yusuf, Bhai Shameem Makki, Atfaal, Shahid, Zubair and I left in two cars to Nerana to

visit Haji Ilyaas Saheb, who had become sick in Medina and left for home in the company of Hafiz Siddeeq, and was still ill.

Bhai Raeesul Islam had prepared a lot of food, which he wanted us to eat in his garden. We took it with us to Nerana and ate it there together with something Haji Ilyaas had also prepared.

From there we went to Hazrat Madani's grave and finally performed Maghrib Salaah in the New Darul Talaba Musjid in Saharanpur. After Maghrib, Maulana Yusuf gave a lecture and thereafter handshaking continued till Esha. After performing Esha in that Musjid, did I eventually arrive at my home.

The next day we went to Gangoh and returned in the evening. On Tuesday we left for Raipur and returned in the evening. The day thereafter, we left for Kandhla only to return on 23rd July. I returned to Saharanpur and Maulana Yusuf to Nizamuddin.

I can still remember that at the time of saying farewell to him, Maulana Yusuf was crying with tears freely flowing form his eyes, as he said: "After four months in your company, today we have to part."
May Allah shower great mercy on him. Ameen.

After this journey and all the Ijtimas and after meeting so many 'Muballigheen' from all over the Muslim world and seeing the tremendous acceptance of the tableeghi programme, Maulana Yusuf made a resolution that he would endeavour to come for Haj every third year and that Sheikhul Hadith should also be present. According to this it was fixed that he would perform Haj in 1385. But on 29 Zil Qada 1384, he passed away in Lahore, because of which the Haj of 1385 had to be postponed as the work and duties in Nizamuddin had increased considerably. In place thereof Haj was performed, (my fifth trip) in 1386 Hijri in the company of Maulana Inaamul Hasan.

I had no intention at all of going on this Haj because of my ill-health. Brother Saleem Makki saw a dream in which he saw me arriving in Mecca, standing on top of Jabal Abi Qubays. Thereupon he himself gave the interpretation, that seeing Maulana Inaamul Hasan and Maulana Haroon were coming, they the people of Mecca, had not asked Hazrat Sheikh also to be present.

He sent Brother Shameem to Jeddah and in one day, he organised a booking as well as a visa for me and sent the ticket and visa to Nizamuddin. I was perturbed that without asking any questions or making any inquiries, while only relying on a dream, he had this audacity. I wrote a letter to him, telling him of my inability to come and that in spite of Maulana Inaam's insistence I had already refused.

However this was Maulana Inaam's first trip since the death of Maulana Yusuf. Therefore the Pakistani brothers and many Tableeghi brothers begged me to make myself available to travel with him. From Bombay some people sent two Delhi-Bombay air tickets to Maulana Muhammad Umar Palanpuri, for myself and one attendant. Haji Abdul Hasan and many people through various phone calls and telegrams urged me to go with him.

They sent these tickets because travelling to Haj would be difficult without first coming to Bombay. I did not intend going and wanted to return the Delhi-Bombay air tickets but Maulana Inaamul Hasan was against it saying that should I not go, all that would happen was that the two tickets would be wasted.

On 7 Zil Qada (18 February 1967) in order to see Maulana Inaamul Hasan and Maulana Haroon off, I went by car to Delhi. It was to be only for two days and I took no extra clothes or

luggage with me. My household knew that I was not going for Haj. Abbul Hasan also came with me.

Throughout the two days I was in Delhi, various demands were made upon me to travel to Hejaz and I also repeatedly made 'Istikhaarah'. I was sure that my passport was lost, but some friends made an application for a new passport to be issued in place of the old one and through help from Dr Sayed Mahmood M.P. within a day they received it. This I took to be help from the Unseen. Therefore on Tuesday 10th Zil Qada right at the time of their departure, I decided to accompany them and boarded the car with them to the airport.

At the airport we met Maulana Asad and Al-Haaj Abdul Rasheed S.P. Maulana had been somewhere out of town, when he had heard of my departure from Nizamuddin with the intention of performing Haj and quickly came by car to the airport in the company of the Superintendent of Police Saheb. Because I had left home with no intention of going Haj, (my family only came to know of my departure after the return of those who had gone to Delhi with me), Abbul Hasan could not go with me.

The next day he made every effort to acquire a passport and visa. May Allah reward the Saudi Ambassador in Delhi, because realising that Abbul Hasan was my attendant, who was unable to accompany me, he quickly granted him a visa. Returning to Saharanpur that same night, he packed some necessary luggage and left the next day for Bombay. By the time he arrived in Bombay our plane had already left. In the company of Bhai Jameel Hyderabadi and others he travelled via Bahrain to Mecca.

We had left Delhi on 21 February at 9.30 and arrived in Bombay at 11.30. From the airport we went straight to the house of

Maulana Wasiyullah. When we arrived there, we found out that on that very day he had left his home in anger and was somewhere else. It was election time and a certain journalist had written that Maulana Saheb supported a certain candidate in the election, while the opposition party had rejected this vehemently. This enraged Maulana because his name was being used in a dishonest manner, and he had left home. When we did meet him, he treated us with great love and kindness and forced me to accept a present of a hundred rupees.

On 23 February we left Bombay at 8 am and after stopping over at Karachi for fifty minutes, Zahran for half an hour and Riyadh for fifty minutes, we reached Jeddah after Zuhr at 7 o'clock (Saudi time). We were met by the Indian Ambassador in Jeddah, Mr Kidwai who had come to know of my arrival through Bhai Shameem. May Allah reward Kidwai Saheb well because through him, this journey was made very easy and comfortable. May Allah also grant him ease and comfort.

He took us from the aeroplane to the customs office in his personal car. I remained seated in the car while Maulana Inaamul Hasan and Haroon went inside, but because of the Ambassador it did not take long, only a few minutes, before we were off to his home, where we had lunch. Thereafter we left for Mecca and performed Asr at Hudaybia, entering Mecca at Maghrib time. Umrah was performed at night and on Saturday we participated in the Khatam of the Hadith and Tafseer kitabs at Madressa Saulatiyya.

After Haj, we left Mecca on 21 Zil Haj before Maghrib, performed Maghrib at Hudaybia and arrived in Jeddah at Esha time. In Jeddah we resided in the house of Hafiz Muhammad Ramadan near the Tableeghi Jamaat headquarters at the Musjid Ibn Ladin. On the first day, there was an Ijtima at the Hanafi Musjid. On the second day, an Ijtima was held at Musjid Patni,

which was also a Tableeghi Centre (Markaz).

On 23rd Zil Haj there was an Ijtima for the Arabs especially, in this Musjid. On Tuesday we were to leave Jeddah at Ishraaq time. Unfortunately Malik Abdul Haq's car broke down with the result that we had to hire two cars at ninety riyals each, and we only left at three o'clock Arabian time. We were in Badr for Zuhr, stayed over for the night and leaving Badr at 12.30 Arabian time, arrived in Medina at three o'clock.

From Jeddah to Medina the distance is 424 kilometres and from Badr to Medina the distance is 149 kilometres. Our contacts in Medina did not have information of our coming and the Madressa Shar'iyya was full with Hajis.

We had previously arranged to stay in the house of Abdul Aziz Saa'ate, which he had not given out on hire. He was prepared to suffer monetary loss to accommodate us. His house is quite near the Ribat of Soofi Iqbal and I subsequently stayed with Soofi Iqbal while the others, who were over two hundred in number, stayed in the house of Abdul Aziz Saa'ate.

After arriving there, Sayed Mahmood and Maulana Inaamul Hasan insisted that I transfer to the Madressa, which in the meantime had become empty. Since, I had already promised Soofi Iqbal to stay at his residence, I had to express my regret to Sayed Saheb. On previous visits Sayed Mahmood had entertained us very well with lavish meals at his place. This time too he insisted that we be his guests, but I felt that Salaah in the Musjid-un-Nabawwi was more important, and had to decline the offer.

We left Medina on 11 Muharram 1387 (22 April 1967) in Malik Abdul Haq's car after performing Fajr Salaah. The car gave us a lot of trouble and when we reached Rabigh it broke down

completely. We tried to get hold of a vehicle going directly to Mecca. About an hour before Maghrib, we managed to get a car going to Jeddah. We performed Maghrib on the way, reaching Jeddah after Maghrib. From there we hired another car to take us Mecca and arrived there after Esha. Umrah was again performed at night. This Umrah was performed on behalf of my Sheikh Maulana Khaleel Ahmed Saharanpuri, while the previous Umrah of Tamattu was performed on behalf of Sayyidina Rasulullah Sallallahu Alayhi Wasallam.

On the 26th April we finally left Mecca for Jeddah and because Kidwai Saheb had previously invited us to stay at his place, we went directly to his home. He had gone to the airport for some work and we rested and slept in his absence. He arrived at 6 o'clock (Saudi time) when I was already asleep but Maulana Inaamul Hasan was still awake. When we woke up, we had our lunch and performed Salaah in the Musjid Ibn Ladin. Then we proceeded to the house of Hafiz Ramadan Saheb where all our goods were kept since the morning. Just before Maghrib we reached the Musjid near the airport.

Kidwai Saheb had insisted that I should continue to rest at his home and that he would escort me into the plane five minutes before its departure. I declined this offer. All my other travelling companions had already arrived at the Musjid by Maghrib, accompanied by our friends from Madressa Saulatiyya.

At the Musjid all the others performed their Sunnats quickly and left for the airport. However, Kidwai Saheb stopped me from going with them as that would exhaust me, because it would entail a long wait. He promised to let me board a few minutes before departure. This is indeed what happened. May Allah reward him well.

The plane left Jeddah at 1.30 i.e. an hour and a half after

Maghrib and arrived at Karachi at one o'clock local time. Through the barakat of Haji Fareeduddin Saheb, a very important official in the airport, Abbul Hasan, Bhai Yusuf Rangooni and I were sent directly from the aeroplane to Makki Musjid. The rest of our travelling companions arrived about an hour later. Having performed Salaah, I declined the offer to eat and went to sleep.

The next day, Thursday was spent in meeting people. On Friday I went to visit the Madressa of Maulana Mufti Shafee for an hour and then returned to Makki Musjid.

At first the departure for Delhi was scheduled for 11.30 am. Later it was announced that it would leave at eleven and then another announcement of ten o'clock reached us. Rain had been lashing Delhi for two days continuously and had started in Karachi that morning. Thus many felt that the departure would actually be delayed beyond 11.30. But then suddenly, news came that the plane was leaving at 10.30 and we had to rush to the airport. I was to have been taken to the airport in Haji Fareeduddin's car but because of the rush, I travelled in General Shah Nawaz's car, and from there in the airport wheel-chair onto the plane. Because of the use of a wheel-chair for me,the plane was delayed for ten minutes. Many of the airport's officials - high and low - came along after hearing of a well-known personality's arrival.

We left at 10.40 (Pakistani time) and arrived at Palam airport in Delhi at 12.40. At one o'clock I arrived at Nizamuddin Musjid together with my grandchildren, Abbul Hasan and Haji Naseeruddin of Aligarh. The driver did not know the route and we were delayed. Maulana Inaam after making dua at the airport joined us. Slowly one by one the rest arrived. Two days prior to this, an announcement had already been made that instead of one o'clock the Jumua Salaah on this Friday would be held at

two o'clock so that all could join in.

It had also been scheduled that I would leave for Saharanpur after visiting the graves of Hazrat Meeruty and Hazrat Madani, in order to arrive there by Asr time. However for fear of the crowds we performed Fajr speedily on our own and quickly slipped away. After visiting the two graves, along the way, we arrived in Saharanpur at 11.30 am and after meeting Nazim Saheb, I went home. The people had been under the impression that we would arrive after Asr, we therefore only met some special friends at that time. Meeting the general public took place between Asr and Maghrib in the Darul Talaba Musjid. This continued even after Esha for an hour.

The next day we left with Aligarhy's car for Gangoh. We actually also wanted to visit Raipur and Kandhla but because of car trouble, we had to postpone those journeys. Maulana Inaamul Hasan left at 4 pm for Delhi as the vast majority of Kandhla's men had gone to Nizamuddin and the women to Saharanpur. I eventually re-started Bukhari classes only on Monday night. I had originally already started these classes on Saturday 27th Shawwaal prior to proceeding for Haj.

After this Haj it was fixed that Haj would be performed in 1388. A ticket arrived from South Africa. Maulana Inaamul Hasan brought it after his return from there. I do not know who the sender was. May Allah reward him well. But because of my illness I could not accept. I had already had to stop teaching Bukhari. Now I felt that if I was to go for Haj, I would like to remain there for a long period, a year or two. My one saying had become quite famous: "If I go, why should I come back and if I come, why should I go?"

I felt that because of my iniquities I was not fit to stay there, and because of my illness I was not able to teach here any more.

Now Maulana Inaamul Hasan was a bit hesitant about taking me with because perhaps I would not want to return.

Moreover some such matters cropped up in Nizamuddin which in the absence of Maulana Inaamul Hasan would necessitate my commuting between Nizamuddin and Saharanpur. Maulana Ali Mia was also opposed to my going to Hejaz. But because Maulana Inaam had arranged to go for Haj from before, he came to Saharanpur to greet me on 23rd Shawwaal.

Haji Hakeem Ayoob Saheb, who built the new Darul Hadith and did a fine job, was very keen that I should open it with the first classes to be given therein. Thus on 25th Shawwaal Maulana Yunus recited the 'Musalsalaat Hadith' and I recited the first Hadith of Bukhari by heart as my eyes were giving me trouble. Then on reciting this Hadith, I said: "The explanatory lecture on this is quite long. Maulana Yunus will give that lecture. I have merely recited this for the sake of barakat."

It was in this gathering that Maulana Inaamul Hasan performed the nikah of Zubair and Shahid to each others sisters and made dua for about half an hour. The nikah was for the Fatimi Mahr and instead of dry dates, fresh dates were distributed. Afterwards Maulana Inaamul Hasan and Maulana Haroon left for Delhi.

On Saturday the 1st February 1969 (13 Zil Qada 1388) Maulana Inaamul Hasan and Haroon were scheduled to leave at 9 o'clock. By eight they were at the airport and it became known that the plane which was going to Bombay was still stationed at Calcutta. In view of this delay, Maulana Muhammad Umar started a long lecture which was also attended by airport officials. From his urging a jamaat was prepared to walk to Bombay.

The plane left at one and arrived in Bombay at three. From the airport they left for the houses of Haji Dost Muhammad. The next day they went into town. Ijtimas were held in the Jamia Musjid and other places. There were no such Ijtimas on our previous trips to Bombay. They left on Tuesday at 11.30 and remained at Karachi for one and a half hours. Having performed Zuhr there they performed Asr at Riyadh and Maghrib at Jeddah.

The Ambassador, Kidwai Saheb was very sorry that I did not come on this trip. They went for meals at the house of Sa'dee Saheb. Then they went to the house of Bhai Saleem. They said that when Bhai Saleem saw that I was not with them, he remained silent as if he felt extreme distress.

From the next day onwards they got busy with various Ijtimas among the various nationalities in Mecca - the Turks, the Africans, the Arabs etc. After Haj they left for Medina on 13th March (23 Zil Haj). They stayed for a night at Badr and arrived in Medina on the Friday morning.

During that year a tremendous rainstorm broke out in Mecca. On Wednesday the 22nd January the rainstorm came. Two hours before Zuhr such a heavy shower poured down on Mecca that all the roads were closed. Motorcars were floating about like leaves and many vehicles were overturned. In the Haram Shareef the water had reached to above the door of the Kaaba and because of the mud and sand all the doors of the Haram Shareef were closed. Only the room on top of the Maqaum Ibrahim was visible. The Zamzam well was completely filled and covered over. Many corpses fell into it. The private chambers of those involved with Zamzam supplies under the Haram Shareef, was closed from the inside and all those working there died.

For the first time in history, Zuhr Salaah was not performed in

the Haram in general congregation, neither was Azaan given. There were few persons who were trapped in the room of the loudspeakers (ontop of the well of the Zamzam) and they performed Salaah with jamaat. By Maghrib time the water level increased even more. Later it became known that the storm in Jeddah was twice as worse. The various letters which arrived here from Hejaz were filled with heart-rending stories of damage and destruction, especially letters from Saa'dee' Saheb.

I do not know what effect these letters and events had upon Maulana Ali Mia, that he requested me to go to Mecca soon. He asked me to make dua that he also be able to go soon. Dua made at a time of distress is soon answered by Allah. Unknown to us the authorities in Medina had arranged a meeting of Ulama at the Medina University to which a special invitation was sent to Maulana Ali Mia for which a ticket was sent for him and one for a companion. He, thereupon, insisted that I should accompany him.

I accepted the offer on two conditions: Firstly, that we should not depart before the return of the Nizamuddin jamaat and secondly, that I shall not be travelling on the same plane on which he travels. The reason for this was that there would be a tremendous welcome for him in Jeddah etc., and he would have to introduce me to all those dignitaries. Maulana Ali Mia accepted the first condition but rejected the second, promising that he would not introduce me to anyone.

The Nizamuddin jamaat returned from Medina on 7th Muharram (5th April 1969). They stayed for two days in Jeddah, two days in Mecca and then to Karachi on Saudi Airlines. From there they came on the German Airline (Lufthansa) from Karachi to Delhi on 14th April at 2 pm.

Our departure had been arranged for 26th April. The ladies from

Saharanpur wishing to welcome the arrivals from Mecca, went in a bus hired in Delhi at a sum of 200 Rupees, and the ladies from Kandhla were picked up at Mutawalli Riaz's garden. They left Saharanpur on the morning of 25th April and after picking up the Kandhla ladies arrived in Delhi by the afternoon. Because my own intended departure was near, I did not go.

I believe the crowd at the airport was so big that many children who had gone for the welcome, got lost at the airport and could only be found in Nizamuddin. Maulana Inaamul Hasan came the next day to Saharanpur to meet us and stayed till Monday. They then left in the car of the Aligarh group via Gangoh back to Delhi.

I made dua and asked Allah to grant this journey from Saharanpur to Medina, be completed with the intention of fasting and in a state of wudhoo at all times. I feared that the need for passing water would trouble me on the plane and that I may not be able to keep wudhoo for such long periods. Allah was bountiful towards me. Glory and Praise be to Him.

Moulvy Ali Mia together with Moulvy Saeedur Rahman and Moulvy Mu-eenullah arrived in Delhi on 26th April. On the 8th Safar I left together with the Lucknowy brothers and Bhai Abbul Hasan from Delhi at 9.20 am., arriving at 10.55 at Bombay. There at the airport a long dua was made. We met Haji Abdul Raheem Motala and many other Surti and Gujrati brothers at the airport.

We stayed at the house of Dost Muhammad. I never went into the city but Ali Mia had to go to various places. We left Bombay on 29th April at 11.30 am., and finally arrived at Jeddah shortly before Maghrib. Maghrib Salaah was performed at the Airport Musjid. Then we performed Esha at Hudaybia behind Bhai Abdur Raheem. From there we went straight to the Madressa

Saulatiyya where meals were served before we performed Umrah, and afterwards went to the house of Saa'dee Saheb.

Throughout this stay of eight months it was our fixed routine that after our evening meals after Esha, I used to go with a few friends – Qazi Abdul Qadir, Abdul Raheem, Yusuf etc., to the house of Saa'dee Saheb to sleep. From there we went to the Haram Shareef for Fajr Salaah and then returned to Saa'dee's house. Then after finishing breakfast we returned to Madressa Saulatiyya at around 2 o'clock (Mecca time).

On arrival there my programme included an hour for Dhuhaa Salaah, checking my mail and time for those seeking consultations and private audience till 5 o'clock. Then we went back to the Haram for Zuhr. From Zuhr Salaah, back to the Madressa to rest while the rest of the companions went to have meals. As for me, I had the habit of eating only one meal per day - in India it was at breakfast time and in Hejaz it is generally the evening meal after Esha. After Esha we either performed Umrah or Tawaaf.

May Allah reward Malik Abdul Haq well. Upon my arrival he had purchased a brand new pick-up van for 15,000 Riyals, and put it at my disposal with his son as a driver to take me whenever and wherever I wanted to go. I tried hard to get him to at least accept money for the fuel but he even refused that. On our trips from Mecca to Medina and back we travelled in this vehicle, and when we went on this route Malik Saheb himself did the driving. He was an expert driver and did the trip from Mecca to Medina in four and a half to five hours.

During my stay in the Haramayn, the general public majlis was held from after Asr till eleven o'clock. Thereafter I got busy with toilet and ablution necessities before leaving for the Haram. I always stayed in the Haram until Esha time. In Mecca, after

supper, which was served after Esha, I either remained busy with Tawaaf until five o'clock or in Umrah until six o'clock. In Medina, after the evening meal I got busy with my mail or listening to a kitab being read to me.

Maulana Ali Mia remained with me from Delhi till Jeddah. From there I went to Mecca and he proceeded to the convocation of Jamia Islamia in Medina. The sittings had already started the day before. Thus he slept over at the home of Haji Nur Wali and the next day flew to Medina in half an hour. I left with Malik Abdul Haq's car on 15th May in the morning and arrived in Medina before Zuhr. After ghusl, we went to present ourselves at the Musjid-un-Nabawwi. I had already started fasting from the time of leaving Saharanpur, but in spite of the great heat and being on travel, I did not have any undue difficulty. This was Allah's Grace.

On the 8th May I made the niyyat for fasting for two months continuously as taubah (repentance) for all my sins. This continued until the journey to Khaybar, in spite of strong persuasion of friends against it.

Ali Mia had to go to London to have his eyes inspected by eye specialists. We both returned to Mecca on 25th May. He left for London on the 6th June after Jumua, and on the 5th I went back to Medina. That night was again spent at Badr and on Friday we arrived back in Medina.

The first monthly Ijtima of Medina took place on 11th June. Because of my presence the next month's Ijtima was also fixed for Medina. I tried to persuade them to have the Ijtima where it planned to have been held, and I would have gladly attended it, but they would not budge and it was fixed for 9th July in Medina.

It is Allah's great favour upon me that on this trip I was able to attend all the Ijtimas which were held in Medina. Khaybar, Yanbu, Ta'if, Mecca etc. In fact I insisted on being present. Often the brothers tried to discourage me by saying that: "There will be no electricity and you will have great difficulty and inconvenience."

Alhamdulillah on this journey in spite of my old and new sicknesses and complaints, I found my health to be very good. Thus on the 11th July I performed Fajr in the Haram Shareef and proceeded to Khaybar. We arrived there at 1.30 (Saudi time). The jamaat stayed in the Musjid Ali, while for me in spite of my objections, they had hired a house near the market Musjid. It was actually a school, which during the summer holidays was empty.

May Allah bless Bhai Muhammad Makki Bijliwala and Haji Abdul Hafeez Saheb, who had hired a large generator from a factory owner at four hundred riyals for three days, to make my stay comfortable. This Arab ran his factory with the power supplied by this generator. He therefore asked them to leave all the wiring and other equipment for him as rental payment.

The Ijtimas were held in the Musjid Ali and other Musjids. Details of this are in my diary. I took part in all of these Ijtimas.

Near the Musjid there are the graves of the Martyrs of Khaybar, which I also was blessed with visiting. The amount of attraction these graves had for me, was not present in all the other graveyards in Arabia. I was quite surprised with this and the effects stayed with me for many days afterwards.

I asked the reason for this from several Elders from India, like Maulana Inaamul Hasan and Maulana Ali Mia etc., that it was strange that the attraction of the Jannatul Baqee (qabrastan in

Medina) and Jannatul Maalaa (qabrastan in Mecca) was not as strong for me as that of Khaybar. While in Medina, I had the repeated desire to visit those graves. These Elders gave me various replies. I feel that the main reason is the fact that these graves are in an isolated spot, away from the hustle and bustle of the towns, and thus people very rarely come here to visit. Hence the holy souls of those buried there, direct their spiritual attentions at visitors with greater force.

On 15th July we left Khaybar. As I had promised to attend every Ghusht and Ijtima, I left for Mecca by taxi on 2nd August while the rest of the brothers came in Malik Saheb's pick-up. Haji Yusuf Motala was expected to arrive on that same day in Jeddah together with his companions. Arriving in Jeddah from London, they would proceed to Medina. We tried to inform him that we were going to be in Mecca. He did not get our message and went by private taxi to Medina, from where he again left for Mecca.

We arrived at Saa'dee's house at night, performed Umrah and returned to Saa'dee's place. We then went to Ta'if for three days to attend various Ijtimas addressed by Maulana Saeed Khan and Haji Azeem.

On Friday we reached the Musjid Abbas at half-past four for Jumua Salaah, but found the Musjid surrounded by police who were patrolling and guarding it, that no car could reach the Musjid. I was in the car of Iqbal Khalji and he practically begged the soldiers to allow us to go near the Musjid, and they allowed us. The reason for such a strong police presence was that King Faisal was also in Ta'if. As soon as we reached there, the Khutbah started. It was a very short Khutbah, whereas actually all over Hejaz, Khutbas were very long with Salaah quite short.

Moulvy Ismail Badat who had arrived via Bahrain said: "In Al-

Khobar the khutbah lasts for an hour and the Salaah for only three minutes."

After Jumua we visited the grave of Hazrat Abbas Radhiallahu Anhu and thereafter returned to our residence. We told the same taxi driver to take us back, but while we went to fetch our luggage someone else offered him more money and he discarded us. The result was that somehow or the other, we had to get everybody into Malik Saheb's car, which was not only difficult but almost broke the car. There were twelve men in all and through Allah's grace the car held out.

We performed Maghrib at Arafaat near Jabal Rahmah. It was a very enjoyable time to be there with the whole plain empty. We so much would have liked to stay there for a couple of hours but Qazi Abdul Qadir and his companions insisted that we depart. We left from there for Mecca at 12.45 and reached Mecca at 1 o'clock. We were delayed in the bazaars of Mecca for so long, that we only arrived at the Haram at 1.30. We performed Umrah and reached Saa'dee's house for supper.

After spending two days in Mecca, we had to attend a three-day Ijtima in Yanbu. In Ta'if, I was quite ill and could not eat anything, nor fall off to sleep and had quite a fever. Many people wanted me to eat Taif's fruits, especially 'bashumi' which they brought to me, but I could not even taste it. Prior to that my health was good. Now Abdul Raheem was also ill and Maulana Saeed Khan Saheb resolved that we would go to Yanbu via Jeddah, and see Maulana Abdur Raheem off as he was to return home by air. His health was deteriorating all the time.

On 11th August (26 Jamadil Oola) all the brothers accompanying Maulana Abdul Raheem left in Malik's car for Jeddah and from there back to Bombay. We on the other hand performed Asr in the Haram and left for Yanbu by taxi. Our taxi driver was a

great lover of tea and huqqa and stopped again at Badr to have his tea and huqqa. The others arrived at Yanbu at Asr time. We due to our taxi driver's long stops, became very delayed. After waiting for us till after Esha, the other brothers became worried and came to look for us.

The Imam of Yanbu recited the Quran very wrongly. Allah have mercy on him. The fish here was of a strange type. One weighed about 15 kilos with very little bones in it. The whole crowd just ate fish soup. On Wednesday Bhai Yusuf Motala and I left by taxi as he wished that I would show him around in Badr. He had not seen Badr before. The rest arrived at 12.30 and on leaving from there we arrived at Madressa Shar'iyya at 4.30.

At Ta'if monthly Ijtimas were organised and scheduled for Dammam and Jeddah and the responsible brothers insisted on my presence but Abdul Raheem had already left and Abbul Hasan Saheb had to return via Dammam. But I did attend the Ijtima in Jeddah on 28th September (14 Rajab). On Sunday after Fajr Salaah, I put on Ihraam for Umrah on behalf of my Hazrat Maulana Khaleel Ahmed Saheb, and we left in Malik's car for Mecca.

On this journey to the Holy Land, I happened to travel between Mecca and Medina several times and contrary to other times there was no adverse effect of headaches, which I used to have at other times. But this time I did experience considerable discomfort from dizziness. With difficulty, I reached Badr. I was forced to climb out of the car several times and lie down, and tried to eat some lemons but my nausea did not end. After a terrible ordeal we reached Madressa Saulatiyya at 5 o'clock.

After two days, we left Mecca for Jeddah with the whole party stopping on the way at Hudaybia, where for half an hour I visited the spot where the 'Bay'at-ul-Shajarah' (the Bay'at

under the tree) took place. It is situated about half a mile on the left side of the Musjid at Hudaybia.

We then proceeded to Jeddah, where we performed Maghrib Salaah at the Musjid Ibn Ladin, where a two day Ijtima was being held. From there we again left after consultation (mashwarah) at 4 o'clock to perform Jumua in the Musjid-al-Haram (in Mecca). On Saturday we returned to Medina.

Maulana Ali Mia and Maulana Manzoor had arrived on Tuesday 14th October (1st Shabaan) for the conference of the "Rabita" in Mecca. When the conference ended, they came to Medina. I left with Ali Mia on 9th November (29th Shabaan) at 3.30 from Medina. A 'Rabita' vehicle was supplied to Maulana Ali Mia and he insisted that I travel with him to Madressa Saulatiyya. The rest of our companions came later in Malik's car.

Suddenly we heard the sound of cannons being fired, which was an indication that Ramadan had begun. Generally when the cannons are fired, the Taraweeh would commence half an hour later. On hearing the cannon fire, we immediately performed wudhoo etc., and rushed to the Haram, but when we reached there we discovered that two rakaats had already been performed.

In the Haram Shareef, the practice is that two Huffaz performed taraweeh together with each one reciting half a para. It is my practice in Mecca that daily after taraweeh and having had my meal, I would proceed to Tan-aim from where I perform Umrah.

Often Maulana Ali Mia accompanied me, but most of the time he performed Umrah by day. I remained in Mecca for 15 days and left Mecca for Medina on 24th November (15th Ramadan). Maulana Ali Mia and Maulana Manzoor left for Jeddah a day earlier. They recited the 15th para which they had missed by

themselves. They were invited (for meals) at the house of the Indian Ambassador and left for India on 15th Ramadan (24th November).

We found that in Mecca one para is recited daily. If Ramadan has 29 days, the announcement of the sighting of the moon (for Eid) is always delayed. On the last night after the 30th para has been read, the announcement of the sighting of the moon is made. But in Medina ,the recitation of the Quran is completed on the 29th night. There too, there are two huffaz. On the 16th night they were thus reciting the 17th para.

Therefore on the 21st night after Taraweeh Salaah was completed, we all stood behind the Imam of the Haram and recited the 16th para in nafl Salaah in four rakaats, while following Hafiz Yusuf Motala, in our I'tikaaf spot.

We went into I'tikaaf in the Haram from the afternoon of the 20th Ramadan. Our place was near the Babul Umrah. On the 29th the moon was sighted. The Qazi Saheb made the announcement that night in a voice filled with emotion, that according to the stipulations of Shari'at, it has been established authentically that the moon had been sighted and that Ramadan had ended. Eid was celebrated on a Tuesday.

Initially, I had intended returning home on the 2nd of Shawwaal, but because of my presence the monthly Ijtima was again scheduled to be held in Medina. Therefore I left for Mecca only after the Ijtima ended, on the 7th Shawwaal. Instead of at Saa'dee's place, everybody stayed at Madressa Saulatiyya. The winter season had commenced. Finally on Sunday 21st December we left for Jeddah after Asr, reaching there at Maghrib time. On Monday the 22nd December we left Jeddah by Saudi Airlines at 2 o'clock arriving at Karachi at 3 in the afternoon. We performed Zuhr at the airport Musjid.

A crowd of thousands had gathered at Makki Musjid since Zuhr and the programme of handshaking began. This lasted for days. Daily handshaking would begin after Asr and continue until Maghrib time, without being completed, and therefore continue on the next day. After Maghrib Bay'at programmes started. We left Karachi on Friday evening the 26th December at 8 o'clock, by air and arrived at Lahore at 9.30 pm.

We stayed at the Bilal Park Musjid. On Sunday at 11.30 am, we left by car for Raiwind, arriving there at half past twelve. I was quite ill with dizziness and nausea. On drinking some 'Malti ka Arak', I was induced to vomit at the house of Bhai Afzal. Here too there was a very big crowd wanting to meet us.

On Friday 2nd January 1970 (22nd Shawwaal 1389) we left with eleven cars and two buses to Lyalpur. Asr Salaah was performed at Serai Moghul near the grave of Soofi Saheb. We reached Lyalpur as Maghrib Jamaat was being read. I was feeling so nauseous that I had to lie down immediately and only after half an hour did I perform Maghrib with my own jamaat.

On Saturday we remained at Lyalpur. In the afternoon Maulana Al-Haaj Abdul Aziz Gumthalwy came to meet me from Sargodha. I expressed my sorrow that the previous day although passing through Sargodha, I could not meet him. He went back to Sargodha at Asr time.

On Sunday 4th January at 11 am, we left for Sargodha, stopping for a few minutes at the factory of Pelwan Ibrahim and at the Madressa Chiniaut. The Nazim while awaiting our arrival had gone to Sargodha and therefore we did not have the opportunity of staying at the Madressa.

Upon reaching Sargodha, after performing Zuhr, lunch was served at Hafiz Saheb's home. On this day I did not eat anything

because of my nausea. Hafiz Saheb also read his Namaazes at home for my sake and led me in the Salaahs at home.

We were scheduled to leave on Sunday but Hafiz Saheb insisted that he invite the whole retinue for a meal consisting of pulao, zarda and various other foods. After Zuhr the whole crowd left for Dhaddhiyan arriving there before Asr. I had brought some pulao with me and had it warmed up there and ate it.

On Saturday 10th January I had to officiate at the khatam of the Quran of the son of Maulana Jaleel, and sweets were distributed. Thereafter, the nikah of his eldest son, Ibrahim was made with the daughter of his brother Rafeeq. The nikah was performed by Hafiz Abdul Aziz with the Mahr being the Fatimi Mahr.

Leaving from there at Zuhr time, we went to Chariyan, the home village of Qazi Abdul Qadir and performed Asr there. We spent the night at the home of Qazi Abdul Qadir saheb.

The next day, Sunday, we arrived in Rawalpindi where we were to stay in the Musjid of Quaraishi Saheb, but for some reason or other we stayed in the same house where I previously stayed with Maulana Yusuf. On 17th January we left by air from Lahore via Karachi for Delhi, where we arrived at Palam Airport to a tumultuous welcome of thousands. Maulana Ali Mia and Maulana Manzoor were also present at the airport, while the other Elders of Nizamuddin had gone off to Bhopal for the annual Ijtima.

At the plane, Bhai Shafee came with the message that I should immediately be put on a first class booked seat to Bhopal on the orders of Maulana Imran Khan Saheb. I myself had also for a long time had the intention of going to Bhopal, but at the airport there were about five thousand alone from Lucknow, Aligarh,

Bihar, Bengal etc. How could I leave without meeting them? Furthermore this was the last day of the Ijtima and I would at least have the opportunity of visiting the grave of Shah Yakoob. However, the crowd that came to meet us at the airport prevented me from going.

Maulana Inaamul Hasan had also given the message that should I not be able to come, they should inform him in Bhopal by means of a telegram or telephone call. That was done. In reply to that he sent a message that he would be returning by air on Tuesday. He did indeed arrive at Esha time on Tuesday, while the brothers from Calcutta and Bihar came the next morning by rail.

On Tuesday there was a ladies' Ijtima in which it was necessary for Maulana Inaamul Hasan to participate but because of his return he could not.

Wednesday 21st January (13th Zil Qada) was spent in Nizamuddin. Then on the morning of Thursday, I left with the Aligarh people in their car at 8 am and came via a route passing the graves of Hazrat Meeruty and Hazrat Madani, which I visited, before arriving at the Islamia School. I had already sent Abbul Hasan to the school on Monday but the manager and principal had insisted that he should bring me to the school soon after arrival. From there I came to the Madressa Musjid (in Saharanpur) and said my Shukr prayers as thanksgiving to Allah Ta'ala.

I met some special friends and relatives and performed Asr Salaah in the Darul Talaba Musjid. On Friday Maulana Inaamul Hasan, Maulana Ubaidullah and Maulana Muhammad Umar Palanpuri arrived by rail together with about ten persons. The ladies from Nizamuddin had arrived in their car at about Jumua time.

The next day we went to Gangoh and returned in the afternoon at Asr time. Around Zuhr time Qari Muhammad Tayyib Saheb arrived to meet me but because I was not present he returned to Deoband before we came back. Therefore it was decided that instead of going to Jinjana and Lohari as planned, we would go to Deoband the next day, but that same night the rain started, heralding the rainy season and we could not go anywhere. The next day the Nizamuddin brothers left for Delhi in the driving rain.

During this journey, Allah's infinite Grace and Favours on me were so many and innumerable, that I cannot even begin to try to count them. I, myself had received some glad-tidings from the Unseen (Ghayb), and even more glad-tidings on my behalf was conveyed to me from local brothers and from those who arrived.

There is one thing I would like to mention. During 1342 I had written 'Hajjatul Widaa' as personal notes on the subject, in which I discussed Rasulullah Sallallahu Alayhi Wasallam's Farewell Haj (Hajjatul Widaa). At the same time I also wrote a sort of commentary on the topic. I also tried to reconcile the various contradictory Hadith and the views of the various mazhabs. I did not have any thought of publishing it and even when someone did mention the possibility, I had refused.

However in Medina, involuntarily the thought came to me time and again that on my return home, I should publish it. Therefore as soon as I returned to home, I started listening to the text of it for final corrections, because by this time my eyesight had become quite weak from Nuzool Ab and I could not read any more. My friends and associates also insisted that it be published. The reading and checking was completed on 26 Rabi-uth-Thanee.

On the 3 Jamadul Awwal, I had a dream wherein I saw what I

believed to be an angel in human form telling me: "Together with the Hajjatul-Widaa, you should also write an appendix attached to it on the Umrahs of Rasulullah Sallallahu Alayhi Wasallam."

In the dream I also saw myself starting to write and saw myself writing the two Hadiths of Ju'rana:

جامع الطريق طريق مكة
اصبح بمكة كبائت

After waking up, I continued pondering over this for about fifteen days. My keenness encouraged me but my illness prevented me. Then through the encouragement of my Elders, I started writing on 17 Jamadil Oola and through the grace of Allah it was completed on 15th Rajab 1390.

Before the completion of this kitab , Moulvy Sulaymaan Afriqi who was with me in Medina last year, saw a dream. He says in his dream he had a great desire and longing of going to Medina and saw himself proceeding on a journey to Medina. He then saw himself passing my house (on the way) and as he arrived near my house, Maulana Yunus a teacher of Hadith at Mazahir came out of my house, and asked him: "Where are you going?"

He replied: "I am going to Medina."

Moulvy Yunus said: "Rasulullah Sallallahu Alayhi Wasallam is presently in the Kachaa Ghar."

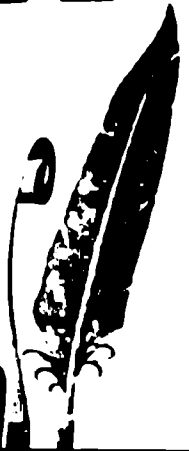
When he entered the Kachaa Ghar, he saw Rasulullah Sallallahu Alayhi Wasallam lying on my bed, while I am sitting near the bed reading Hajjatul Widaa to him.

Moulvy Sulaymaan made salaam and put forth his hand.

Rasulullah Sallallahu Alayhi Wasallam shook his hand and immediately became busy in listening to the Hajjatul Widaa again.

صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا - فَلِلّٰهِ الْحَمْدُ وَ الْمِنَّةُ

May Allah continue to shower his choicest blessings upon Rasulullah Sallallahu Alayhi Wasallam.
And All Praise and thanks is to Allah.

AAP BETI

Volume 5

Kutbul Aktaab Shaikhul Hadith Hazrat Maulana Muhammad Zakariyya Kandhlawi (Rahmatullah Alayhi)

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VOLUME 5

CHAPTER ONE

PARTITION OF INDIA

For many years the issue of the Partition of India had been a very hotly debated issue, with mounting tensions. Public meetings were held, night and day, with the accompanying political slogans and noise. The support for the Indian National Congress was stronger in this area, with support for the Muslim League somewhat overshadowed.

The opposition of the one to the other was so great that if anyone had any sort of adherence to the Muslim League he was abused as being a traitor, an Englishman's admirer, follower and slave. When one was a follower of Congress policies he was again abused by League followers as being a slave of the Congress or bought over by Congress money, and so forth. So much did they abuse and degrade each other that there was no end to it.

Seeing all this, I was moved to write 'Al-Etidaal', which was appreciated by both sides. The book remained in Hazrat Madani's travelling bag at all times and I also heard that it was mentioned quite often in Hazrat Thanwy's majlis. But no authentic report of this reached me, hence I do not quote. I do know that many of the serious-minded political Elders of both sides liked its theme. Many letters reached me in this regard.

After the death of my uncle Maulana Ilyaas, on the request of Maulana Yusuf Saheb, I generally spent the whole of Ramadan in I'tikaaf in Nizamuddin, but half of the Ramadan of 1364 was spent in Saharanpur. At that time the League followers had a slogan which they were shouting in every procession: "We shall take Pakistan for sure. We shall take it even if we die. We shall take it even if we have to kill. We shall take it with blood." Even

in Ramadan from after Taraweeh till Sehri these cries were heard.

I tried to advice the people against this, and sent them messages repeatedly: "In these blessed nights of Ramadan it is the time for making dua. If you have to, then do indeed make dua for your Pakistan. Ask for Pakistan, but do not ask for it through killing and blood-shed."

But no, there was such excitement and enthusiasm that their minds became clouded. In the Hadith there is an instruction not to curse your children and your wealth. For Allah Ta'ala some moments are such that whatever dua is made in it is accepted.

"Fa innaa lillaahi saa'aatan laa yuraddo fihin ne saa'ilan"
"For verily Allah has certain times wherein no person who asks is rejected."

This Hadith has been quoted in many ways.

In Mishkat it is reported by Hazrat Jabir Radhiallahu Anhu: "Do not curse yourselves and do not curse your possessions or your children. Let it not be such, that your dua is made at such a time when Allah accepts your dua."

This disease is very prevalent amongst women. When they are angered by their children displeasing them, they curse them: "Mar jaa" (Go and perish) or "Go and become mad!" When this curse is accepted and becomes a reality they sit and cry.

In my classes I have always stressed that when you dua, then make those duas which are from the texts of Quran and Hadith, because there is nothing regarding one's needs in this world and the hereafter left out. As well as how to ask for it. I would like to write down a little story which is a bit off the point but is quite illustrative. I have heard it on more than one occasion from the

Elders and have told it in class quite often, that one should not make dua in your words. Rather make dua in the words of Rasulullah Sallallahu Alayhi Wasallam, because first of all it is the word of the 'Beloved of Allah' and such words have greater value in the sight of Allah. Secondly these words (found in the Ahaadith) are so comprehensive that whatever one wishes to ask for, is included therein.

There was once a certain 'dom' (folk-dancer) in a village, who used to go around on foot. While going somewhere, he became very tired and said: "Ya Allah, I need a horse." He made dua for a horse while he was in an extremely agitated state of mind, greatly in need for help and extremely earnest in his plea. In the end he became angry and said: "Ya Allah if not a horse, then at least give me a pony."

In Allah's sight a dua made while in a state of extreme agitation and need is soon answered (as I have experienced time and time again in my life).

At that time the 'jajman' of the village came riding along on a mare. On the way the mare gave birth to a pony, and the owner found difficulty in carrying the new-born foal home.
He called out to the 'dom: "O Dom, pick this pony up and carry it on your shoulders!"
The poor dom was too exhausted even to walk, let alone carry a pony. Greatly distressed he said: "Ya Allah, I asked for a horse under me, and now I have received a pony on top of me."

For this reason I tell my friends and through them I tell the women-folk: "If you have to beat your children, beat them as much as you wish, but never curse them or make dua against them. And always try to make dua with the Sunnat duas from the Hadith or Quran.

In any case, the dua of the League supporters was answered and India was partitioned. But whatever they prayed for in Ramadan, that happened. Through killings, being killed and bloodshed Pakistan was formed. The events of those times are very important and numerous incidents took place.

My two greatly respected Elders, Hazrat Madani and Hazrat Thanwy had opposing views regarding partition and for those who were great supporters of both camps, this was a very difficult and painful affair.

Once Maulana Manfa-at Wakeel Ali contacted me. He had moved to Pakistan after the Partition of India and died there. (May Allah pardon him.) He was a special pupil of my father and was a great admirer of my father. He was also a great friend of mine and later became a mureed of Hazrat Thanwy and also one of Hazrat's closest attendants. He was the very soul of Saharanpur's branch of the Muslim League and if I remember correctly, he was also its president. I would not be wrong in stating that he was a fanatic follower of League policies. He wrote to me: "I am not asking you this question for the sake of publishing your reply or to get a supporting statement from you, but merely to satisfy my own heart and am asking this in view of the close contact I have had with your father: "What is your view about the partition of India? This will remain confidential between us, and I will not disclose your views to anyone. Kindly write it to me in very concise terms."

In my heart I had desired to ask him to discuss the matter with me face to face, but I feared being misunderstood or that I may be wrongly quoted.

I therefore wrote to him in a concise manner: "I am completely unacquainted and ignorant of politics. Those things are better known to the men involved in politics, but this much I do know

that the area lying between the Jumna and the Ganges rivers, and which had through the barakat of Hazrat Gangohi, Hazrat Nanotwi and Hazrat Thanwy, become the headquarters of spiritual training, piety, Deeni knowledge and activities, has no equal anywhere in the world. In these areas these blessings will only be terminated and destroyed through the might of the sword. The area which is envisaged to become Pakistan has not got anything like this to offer, nor will such an area be brought into being, where Deeni Madressas, Spiritual centres (Khanqahs) and Quranic schools be established."

This is exactly what happened. Through Allah's Grace the Madressas of Deoband and Saharanpur remained functioning even though the registration of students from Bengal, Punjab, Sind etc., was stopped. Apart from that numerous Madressas which had been established in East Punjab and which had been through the barakat of Hazrat Raipuri and especially Ala Hazrat Raipuri, been giving service to the cause of Islam with great sincerity and earnestly, have now become non-existent. To Allah I direct my complaint.

It was my standard practice since the death of my uncle, to spend the whole of Ramadan in Nizamuddin. During the year of Partition, I went to Delhi on the 29th Shabaan 1366 (19/7/1947). I arrived in Delhi after Zuhr and arrived Nizamuddin at Asr time. Because it was the 29th, I entered the Musjid with the niyyat of performing one month's I'tikaaf and took my place in the I'tikaaf spot of my late uncle. It was on the night of Laylatul Qadr - the 27th night of that same Ramadan - the 15th of August 1947, that the announcement of the partition was made.

On that same night that Maulana Manzoor Nu'mani led the Jamaat in a very heart-rending dua with much crying and tears. Maulana Nu'mani together with many other pious Muslims were staying in Nizamuddin at that time, Maulana Mufti

Mahmood of Gangoh was also present.For some months prior to this announcement, there had been riots, blood-shed and looting in Bengal and Bihar and these attacks on the lives and property of Muslims were continuously on the increase daily. But after the Partition announcement, all hell broke loose over India and Pakistan. Rivers of blood starting flowing everywhere. To mention all that happened is not my purpose, nor do I have the courage and heart to mention them.

I had previously read this verse concerning Qiyamat, in the Quran: *"The day when a man shall flee from his brother, his mother and his father, his wife and his children.... on that day everyone shall have his own distinctive character."*

I have seen all this. A special train taking flee-ing refugees to Pakistan, left Nizamuddin station daily at Maghrib time. This was for the sake of exchanging people from the opposite areas. Daily from Zuhr time onwards the Nizamuddin Musjid become so filled with people that for a far distance outside the Musjid, you could see hundred and hundreds of them waiting. At Esha time it was empty again.

After the special train had left, upto eighty young children would be left stranded on the station, where their parents had abandoned them before boarding the train. When they were asked: "Why are you leaving these children?"
They used to reply without any feeling or emotion: "When we get to Pakistan safely, more will be born there. Why should we be burdened with them?"

On these special trains were special soldiers and policemen standing guard, with guns and ammunition. These guards were themselves responsible for much of the killing, looting and robbery. On both sides the atmosphere was very bad. If these soldiers did not commit those deeds themselves, then most

certainly they closed their eyes and aided and abetted the insurgents.

Thus there were many attacks on these special trains with much looting and killing. The people left their cows, buffaloes, goats, chickens etc. without anyone to care for them and were not worried about those poor animals dying of hunger or being eaten by vultures. Those who were in some way religious, brought these animals to the Tableeghi Markaz in Nizamuddin.

During this period of anarchy and civil strife, I was like a prisoner in Nizamuddin for four months. Food was rationed and to bring it from Delhi, was in itself a great ordeal. We used to slaughter those animals and eat the meat without any bread like at the timed of Bakri Eid. Rations were issued at Sabzi Mandi (Market place), where there were a large number of Sikhs.

The road leading into Delhi was utterly unsafe and extremely dangerous (for Muslims). No one had the courage to go there. May Allah reward our Haji Babu Ayaz Saheb, and grant him even more courage. At that time, in spite of the extreme danger, he used to go there to fetch the dire rations. He brought rations for fifteen men, while there were about five hundred people staying in the Musjid. However, these rations were very helpful for the children. Everyone was quite dumb-struck at his courage in going to bring these rations.

Once he was bringing some rations from Sabzi Mandi (market-place), on the way back he was in a tanga together with one Hindu and three sikhs. As they left Delhi the Sikhs told him: "How is it that you come to sit right in our midst? If we should kill you, then what?"
He replied loudly and without fear: "You will never be able to kill me, if you are brave enough, then take courage and do it."

When he said that they hesitated, started thinking and even looking at each other, they even made some signs to each other. Then rolling up their sleeves, they asked: "And why can we not kill you?"
He replied with even more fervour: "Because I have such a thing with me which makes it impossible for you to kill me."

Through Allah's Grace they became so frightened, that right up to Nizamuddin, they continued thinking and making signs to each other. At the time of his getting out of the tanga at Nizamuddin, the Hindu asked: "Show me that thing."
He replied: "No sir, this thing is not to be shown or seen."

When I asked him what the thing was, he replied: "You should know, because you taught us one dua:

"Allahuma naj'aluka fi nuhurihim wa na'oozobika min shuroorihim"

"O Allah we place You upon their necks and we seek refuge in You from their evil."

I started thinking: This 'thing' had not been shown to them and yet it had such an effect upon them.
There is absolutely no doubt that there is great effect in the words of Allah; on condition that we are of true Imaan.

I have already written previously that my uncle once gave me a dua to be read over a certain person and to blow over him afterwards. He further even said: "And if he does not recover, then it will be better for him if he dies."

I have had endless experiences of this from the duas in the Hadith. If Allah should now again grant me the faith and yaqeen in Him, that I had at that critical time, it will be a great favour to me. I also experienced a great deal during those dangerous and turbulent times.

During those days house-searches and searches of the Musjid took place quite regularly. Once a very big force of 'Gurkha troops came to search the Bangla Musjid. I do not know what wrong information they had received. I was in the Musjid reciting this verse over and over again:

"And we have placed a preventative wall in front of them and a wall behind them and we cover them. So they will not see."

Spontaneously this verse was rolling off my tongue repeatedly.

Ten to fifteen men were searching the place from the roof down and even on the roof, but they found nothing. I still do not know whether they failed to see anything or whether something else happened.

Quite a few times we had received authentic reports of imminent attacks on the Tableeghi Markaz, but on every occasion Allah Ta'ala sent His help, that at Maghrib time such heavy rain and hailstorms broke out, that nothing came of these intended attacks as the roads became completely inaccessible.

I heard a strange story of something that happened at that time. Allah alone knows the truth. Once a mob of rioters came to attack the Musjid from Bhogal's side, but ran off. When they were asked what happened, they said: "We were prepared to take on the living ones, but we saw the dead also arise to fight us."

They explained that when we approached the Bangla Musjid, the dead came forth from their graves. Hence they fled.

I have only written one such story, but there are so many that we heard of. I do not know whether I should mention them or not.

When at the end of Shabaan, I arrived in Delhi, it was summer

time. I only had one kurta, one pants and one lungi with me. It was my habit in those days to change my clothes on Fridays, wear my lungi and give my clothes for washing. Those responsible for the washing often used to fight amongst themselves over who was to wash my clothes. My clothes used to dry in two or three hours and again I would put them on for a week. This was the reason why I did not need any other clothes apart from these three pieces.

For four months I was virtually a prisoner in Nizamuddin. Winter came along and there was no chance of buying any new clothes because of the fact that to enter Delhi was very dangerous. My sincere friend, Soofi Iqbal Hashyarpuri (who later settled in Pakistan and thereafter in Medina) was a prisoner just like me. He realised that I was unprotected against the cold, therefore he paid a soldier two rupees and bought a sweater for me.

I was very opposed to wearing sweaters, in fact I resented it. Prior to this I had never worn a sweater and never allowed my children to wear it. Then again necessity makes a person do some things contrary to our habits (in that I began to wear a sweater). Thereafter I wore it for the next fifteen years.

One of friends used to tell me: "Please forgive the sin of that sweater and give it to me as Tabarruk. I will place it as part of my kafan."
I would reply to him: "When I get another sweater for two rupees, then I will give it to you." (Where can a person buy a sweater for two rupees nowadays.)

After fifteen years, he brought me a new sweater and said: "I have genuinely bought this sweater for two rupees."I could not really believe it, but I gave him two rupees and the old sweater.

Thereafter it seems that my old habit of only wearing thick

woollen clothes completely deserted me. Then too, the usage of sweaters has become common amongst the dress of the Ulama.

A strange incident happened at that time. My general practice was that I would come to Nizamuddin on the 29th Shabaan and spend the month of Ramadan in I'tikaaf. Early on Eid morning, I would read my Eid Namaaz and leave for Saharanpur, where I would reach by the evening. However during that year, due to the unrest and the fact Haroon's mother was very ill, that every day we thought that this was her last, I was delayed for two or three days.

There in Saharanpur, everybody became very concerned. My close friend, Master Mahmood Kandhalwy, who is now the Deputy Principal of Islamia School and sometimes even the acting Principal,came to Nizamuddin to inquire about me. Accompanying him was my sincere friend and a great admirer and follower of Hazrat Madani, Moulvy Abdul Majid Jalalpuri. He was very devoted to Hazrat Madani.

Just to mention how faithful he was to Maulana Madani, I will quote one example: If he even received the slightest rumour that Maulana Madani was expected to arrive in Saharanpur from Deoband or Lucknow late at night, during the cold of winter he would spend the whole night at the station, and searched every train for Hazrat. (May Allah reward him very well.) Whenever Hazrat Madani had an hour or more to wait for his connecting train, then Maulana Abdul Majid would hire a tanga to bring Hazrat to the Madressa to meet me. He would wake me up, saying: "Hazrat Madani has arrived. There is so much time left for his train. I have taken a return tanga." After this, I generally had no excuse but to accompany him to the station.

One day Maulana committed a stupid act. I will call it stupid but he did it out of love for Hazrat Madani, and when such love

prevails some stupid things are done. Maulana Madani arrived and was to leave an hour later. Maulana Abdul Majid told the tanga driver: "Go quickly, whatever you charge I will give you."

The tanga driver said that he would take him to the Madressa for a rupee. He replied: "In place of a rupee, I will give you five rupees, if you can take me to the Madressa and back in time."

Within five minutes they were at my door. The horse had been raced to such an extent that it was sweating heavily, breathing heavily and panting for breath. When I saw this, I became infuriated and in my anger, wanted to refuse to accompany him, but because he came to me to give the news of Hazrat Madani's arrival. I therefore had to go with him.

As I had been mentioning, Moulvy Mahmood and Moulvy Abdul Majid arrived on the 3rd Shawwaal to enquire about me. They arrived on the express train. The rioters and trouble-makers on their train and in their compartment shouted a great deal of anti-Muslims slogans. In the train that thereafter left at 6.00 pm for Delhi from Saharanpur, when it reached Dorala, there was rioting and a lot of people were killed. Due to this the route from Saharanpur to Delhi was closed down.

Even Hazrat Madani who had to travel from Deoband to Delhi time and again, would first come to Saharanpur. From here he would travel to Moradabad and from proceed to Delhi by various alternate route which were relatively safe.

As I have mentioned Maulana Abdul Majid, let relate another silly incident concerning him. At the time when I was virtually a prisoner for four months at Nizamuddin, paan was almost completely unavailable. May Allah forgive the late Maulana Abdul Majid and me also. He managed to buy a tin of paan from a sikh four five rupees. When his companion Moulvy Mahmood

came to know of this he took the paan away from him. May Allah forgive him also. Neither did he eat it himself nor would he give it to anyone-else. I requested that he give half to Maulana Yusuf Saheb but he refused. He used to cut the paan into thin pieces, the size of a 'taweez', place choona on it and give it to me to eat two or three times daily. It lasted for about eight or ten days.

At that time because their was no postal service, we could not even imagine having money sent to us. For was for this reason that, during this period my son-in-law Saaid-ur-Rahman had passed away in Kandhla, and I only received information of his death two months later.

There is a certain person whom I do not find suitable to name. He had become a mureed of Hazrat Abdul Qadir Raipuri. Whenever he went to Raipur, it was customary for him to spend one night at my place. One day he told me: "I have been a teacher at such and such a school. Having read your kitab 'Stories of the Sahaba', I resigned from the school." When I heard this I became very angry because I was very opposed to anybody resigning from any position of employment until such time that other means had not been created. Therefore I told him: "No matter how much you read 'Stories of the Sahaba' you will not find any injunction to resign from your employment, bring me the kitab and show me where this is written."

I reprimanded him angrily and thereupon, he said: "Well, it is not written, but this was the impression it left on me."
I said: "When you were so impressed with that point of view, you should at least have consulted me, go back and withdraw your resignation."

He said: "I am sorry, the resignation has already been accepted and there is no way of withdrawing it."

Because he was also committed with Tableegh and had contact with Nizamuddin. I advised him to go to Raipur, stay there for about ten days and then to proceed to Nizamuddin, to reside there permanently. I also advised him to go to Raipur for about five days in May and to mention to Maulana Raipuri the advise I had given him. There are still many people who are aware of the fact that even if my opinion was against Hazrat's, he would accept my advice. Hazrat agreed with what I had advised. For a long time, this man did as I advised and during the partition this man was also virtually a prisoner in Nizamuddin like me.

During that period, whenever anybody sought permission from Maulana Yusuf to go to Pakistan, he became very displeased and said: "Are you going because you fear death? The time for anyone's death is fixed, it will not bypass Indians nor Pakistanis." On the other hand whenever anybody sought permission from me I readily gave it.

As already mentioned, the Musjid in Nizamuddin, daily became filled to capacity at Zuhr time and became empty again at Esha time because the special train left at Maghrib time daily. Maulana Yusuf used to sit on the mimbar from the morning till night lecturing on Tawakkul (reliance on Allah), fear for death etc. He explained these things clearly and emphatically. If ever Maulana Yusuf was not on the mimbar for some reason or the other, a certain Moulvy Saheb would take over the mimbar and with even more fervour and emphasis, would continue the theme, advising people not to go to Pakistan. When Maulana Yusuf returned, he would vacate the mimbar.

One day after Maulana Yusuf had performed his Zuhr Salaah he had to go somewhere, our Moulvy Saheb ascended the mimbar and in a very loud and enthusiastic terms gave a lecture. I was sitting in Maulana Yusuf's room and listening to him and was very impressed at his speech. When Maulana Yusuf returned to

continue the lecture, this Moulvy Saheb came to me in the room and said: "Please give me permission to go to Pakistan."

I was stunned with surprise because he had just finished advising people not to go to Pakistan and now he himself sought permission. According to my habit I said to him: "Go by all means, proceed."
He said: "I would like to get permission from Hazratji himself."
I said to him: "My permission is Hazratji's permission, go with pleasure."
In a very worried voice he replied: "I must get Hazratji's permission directly."

I sent a person to give Maulana Yusuf a message to come to me for one minute but not to terminate his lecture. The late Maulana Yusuf always considered my very word to be of importance. He told the people: "Please remain seated, Bhai-ji wants to see me, I will come back just now."
He descended the mimbar and came to the room. I told him: "This man wants to go to Pakistan, I have already given him permission on my behalf but he still wants your permission directly."

Maulana Yusuf became quite angry an said: "What need is there for my permission when Bhai-ji had already permitted you to go, go with pleasure." Thereafter he went to continue his lecture. I bid this man farewell. He immediately gathered many prominent people of Nizamuddin outside the Musjid under a neem tree (where today Babu Ayaz Saheb's hotel\restaurant stands) and here he gave a very inspiring talk to encourage people that going to Pakistan was their duty. It was given with the same conviction and inspiration with which he had just spoken from the mimbar, except that now he argued in the opposite direction. Among other things, he also said: "Hazratji would go to Pakistan anytime but Hazrat Sheikh keeps him back and

Hazrat Sheikh is merely staying here with this longing that he becomes a Shaheed (martyr), he has no objectives, now no work of Deen can be done here, it is not our duty to stay here to protect their graves." He truly encouraged the people but among the prominent people of Nizamuddin, no one accepted his plea. However from the general public there were many who agreed with him.

The question of going to Pakistan or not, was a very hotly debated issue. Brothers from Pakistan strongly insisted that Maulana Yusuf should emigrate and to this end, they daily sent 25-30 air tickets for him and his family to emigrate. They argued that in view of the fact that large numbers of Muslims had emigrated, Maulana Yusuf's presence amongst them for their rectification (Islaah and Tableegh) was of utmost importance. Furthermore, the unrest situation in the country and the massacres in U.P. and Delhi gave the impression that henceforth opportunities for true Deeni services was diminishing daily.

To all these arguments Maulana Yusuf had just one reply: "If Bhai-ji emigrates I will do so, otherwise no."
I too, was under tremendous pressure from the Delhi brothers and others to make a decision about emigrating to Pakistan. To all of them I said: "As long as I have not consulted my two Elders, Maulana Madani and Maulana Raipuri, I cannot make a decision.'

They then said: "Write a note to these Elders and we will take it to them to ask for permission."
I replied: "I am not speaking about permission. I am talking about consulting them. That can only be done orally and face to face. Whenever I get a chance, I will consult with them myself."

However in our family, there were many who wanted Maulana

Yusuf and I to emigrate, but none of them had the courage to speak to me about this directly. They put pressure on me through those who were leaving. This pressure was kept up right through. At that time all the roads leading to the north was closed and quite dangerous. For this reason I never got the opportunity to speak to Hazrat Madani and Hazrat Raipuri.

At the beginning of 1367 Hijri a letter came to me from Moulvy Naseeruddin from Saharanpur. It reached me by hand after great difficulty. He knew of my weak point and sensitive nerve which hurt most when touched upon. He wrote that he had found a copy-writer to copy the fourth volume of 'Owjazul - Masaalik' for printing, and that he had the work started, but my presence there was of the utmost urgency.The publishing of this fourth volume had already commenced before partition and much money had already been spent on the printing paper, but the unrest and chaos of partition time had stopped all work on it, which caused me great distress. In view of the general situation it appeared to me as if there was no.way of having it published.

In actual fact Maulana Naseer by writing this letter, used It as a pretext to call me back. The plan worked and I immediately wanted to come back. Therefore I sought permission from Maulana Yusuf to return home. Whenever I think of that moment, as he answered me, tears come to my eyes. He started crying as he answered: "Bhai-ji, are you going to leave me when I am in this situation?"

I must also mention that at that time there was also the question of moving the Markaz from Nizamuddin to Delhi. In this Hazrat Hafiz Fakhruddin was very prominent. In fact he had already organised quite a few houses in Bilimaran (with male and female facilities) for the residents of the jamaats.

Hafiz Saheb had a special close contact with Maulana Hifzur

Rahman and he had impressed upon Maulana who, in the interest of our safety and security, agreed with Hafiz Saheb thoughts.

May Allah reward Maulana Hifzur Rahman well. On more than one occasion he arrived in Nizamuddin with a government truck to transfer us to Delhi. Maulana Yusuf was most definitely not in favour of moving away. He felt that if we vacated Nizamuddin and it became taken over by refugees, it would be very difficult to reclaim the property later. Refugees were all the time crowding around the area already. They threatened the residents of the area and cast fear into them with their threats. Maulana Hifzur Rahman also agreed with Maulana Yusuf in that to reclaim the property after it became seized would be almost impossible. In this I wholly supported Maulana Yusuf.

Hafiz Fakhruddin put much pressure on him but did not try very hard to persuade me to his point of view. Maulana Yusuf feared that in my absence, Hafiz Saheb would again apply pressure. I told him: "In that case it will be easy for you to answer him. You can tell him quite emphatically, that for as long as Moulvy Zakariyya does not give permission, I cannot move from here,"

Something strange happened to me at that time, which up till today I could not understand. During Shawwaal and Zil Qada, I experienced such an evil presence of darkness all over, that it cast fear into me. For quite some time I thought about what darkness and evil presence it was. I did not tell anybody about it, but on my return I mentioned it to Maulana Raipuri.

As Zil Haj began the darkness suddenly disappeared and I started perceiving rays of light once again after Bakri Eid. I assured Maulana Yusuf not to worry, however I told him nothing of the darkness and light.

On 28th Zil Haj 1366 (12/11/74) Maulana Madani arrived in Delhi after setting forth from Deoband, spending a night in Muzaffarnagar. He reached Delhi with great difficulty. Gandhi and Jawarlal Nehru expressed great sorrow that he had come to Delhi with so much difficulty. They told him that all he had to do was to inform them of his desire to come and a government vehicle would be sent to fetch him. Thereafter they immediately placed a government truck at his disposal, together with the protection of four armed Gurkha, to take him to Deoband.

Maulana Madani sent a message to me: "I am leaving for Deoband with a truck and armed body-guards. All the ladies of your household (who had been in Delhi since 21 Shabaan due to the illness of your daughter, Haroon's mother) will be able to travel with me in ease."

I was worried about how we were to go back. There was no easier way for the ladies to travel. Hence, although Maulana Yusuf was not very pleased at us leaving him, he gave us permission. On 3rd Muharram 1367 (17/11/1947) Hazrat Madani sent the truck and we said a tearful goodbye as we boarded the truck, which was covered on all sides with one armed Gurkha standing on every corner.

In the cab of the truck sat Maulana Madani, Maulana Abdul Majid and Janab Mahmood Ali Khan with his revolver. The latter happened to be in Delhi and was the headman of Kailashpur. I sat at the back with the ladies. We left Delhi at 9 o'clock and after going for only about seven miles, the truck broke down. With great difficulty we tried to push it to restart the engine. It was difficult to let the ladies get off. In spite of his old age and weakness, Maulana Madani himself pushed the truck - not so much with his bodily strength but with his spiritual strength. Through him the heavy truck moved because the few of us could do nothing on our own and the truck would

not even budge. The truck restarted and after quite a struggle we managed to get to Saunta after five or six hours.

When the people of the Saunta villages and the Madressa children saw Hazrat, they became extremely pleased. They came along with rice and roti made of mealie-meal, vegetables etc., and gave it to us. The truck had again broken down. The ladies were off-loaded and put into the Madressa while Hazrat and I went to Musjid. Meanwhile the soldiers got busy trying to repair the truck. Another army truck was going in the opposite direction and they sent a message with them. Finally the truck was fixed at about Maghrib time, and they wanted to resume the journey. Hazrat tried to explain to them that there were womenfolk with us which made it difficult and risky to travel at night, but the soldiers would not listen.

We ate, finished Esha Salaah and set-off. Because the truck was covered and armed with soldiers, Alhamdulillah, we had no problems of being accosted by insurgents.

Arriving at Muzaffarnagar, Hazrat stopped the truck at the door of a Hakeem Saheb and said: "If I should let them turn off here for Deoband, to drop me off, these soldiers will never turn back to go further up and take you to Saharanpur. They will just turn back to Delhi. So you will also have to get off in Deoband, but it will be difficult for the women. Hence I am getting off here. I will easily get transport from here to Deoband by day. The truck will continue to Saharanpur."

Hazrat Madani got off, rattled the chain of Hakeem Saheb's house loudly but while we stood there, the door was not opened. Because the soldiers were in a hurry, he allowed us to proceed. We reached Saharanpur via Rourky at four o'clock in the morning. After we reached Kailashpur, Janab Mahmood Ali Khan who had his revolver in his hand, refused to get off at his

home village. He said: "I am indeed fortunate that we are passing right in front of my house, and that my house falls on the road. But how can I now let you and the women carry on alone?"

He came with me to Saharanpur. There was a curfew imposed in both Muzaffarnagar and Saharanpur and a blackout ordered in both the cities. Not a single light was on. As soon as we stopped, the driver made us hurry in getting off the truck.

When Maulana Abdul Majid disembarked, he found all the doors and gates of our houses open, but not a single person or a sound. This was very surprising. With tears in his eyes he said to me: "There is no one here. Everybody has gone to Pakistan." We had no way of knowing whether they had really gone because the postal service had broken down, and had not been operating for months.

We went to the house of Maulana Naseeruddin. Only there did we find the door chained from the inside. We pulled the chain, made noise and called out but no answer came. We had spent about three or four minutes in all this. Then the soldiers off-loaded our goods and told the women to get off. I made them sit down on the stairs of the library. In the dark, I could not even see what had been off-loaded and what not. Then also, I was afraid that if the police found us sitting outside, there could again be trouble because of us breaking the curfew.

Khan Saheb left as he had a house in Saharanpur which was on the way to where the soldiers had to go. About fifteen minutes later Maulana Naseeruddin opened his door and peeped out. I called out to him: "'Allah ka Banda' (O servant of Allah) open the door! It is me, Zakariyya. Bring a lantern."

Then only did he open the door, greet us and bring the lanterns.

I took a lantern and went to search every room of my house and Maulana Abdul Majid's to make sure that no person (or thing) was hiding there. First I took the ladies home. Then the three of us brought the luggage in from outside. At the door of my home I asked Maulana why all these house gates were left open and he said he had forgotten to lock them after Asr, but after Maghrib he could not do so as the curfew had already started. I told him: "That is no excuse."

When I went to the Musjid at Fajr time, there was much excitement about my return in the Mohalla, which then spread to the rest of the city and the morale of the people and their hopes were lifted to such an extent that I also started having doubts as to my not being the leader of a pack of wolves. I also discovered that numerous of the residents of our Mohalla were lying in tents in a camp near the bridge at the Kuchery (the magistrate court) waiting to be taken to Pakistan. On coming to know of my return, the first one to turn back was one of my friends, Sheikh Izhaar Ahmed, the wood-seller and his father together with all their family members and luggage. I later came to know that by the evening, two hundred families, each following the others turned back home.

Throughout my life, I used to suffer from travel fatigue and immediately on returning to Saharanpur, I got heavy fever.

When Maulana Raipuri heard of my illness, he came to visit me, staying for three days. On the tenth of Muharram, Maulana Madani came to Saharanpur, but had gone directly from the station to Gangoh. When Hazrat Raipuri heard this he also came Saharanpur, but by then Maulana Madani had gone Gangoh. After for waiting the whole day for Hazrat Madani, he left for home after Asr. Maulana Madani returned to Saharanpur, only after Maghrib. When he was informed of Hazrat Raipuri's having come to Saharanpur to meet him and his subsequent return at

Asr time, Hazrat Madani immediately set of for Bahut. At Bahut, he was informed that Hazrat Raipuri had already proceeded to Raipur.

Hazrat Madani therefore followed him to Raipur and they both returned to Saharanpur the day thereafter at Maghrib time. The three of us held the famous consultation (Mashwarah) after Maghrib to which reference was made in the papers. Ali Mia also mentions it in his'Sawanih' of Hazrat Raipuri.

On my return from Delhi, I had mentioned to Maulana Madani about the pressure on me in Delhi to go to Pakistan. I told him: "I have left the matter pending your advice on the issue. Then again Maulana Yusuf's decision is dependent upon my decision."

Maulana Raipuri had also mentioned, that his decision depended upon what we decided. He said: "The people from Punjab have also been pressurising me to go, but I have left it pending upon the decision of Hazrat Sheikh."

We gathered in the Kachaa Ghar for the consultations. Hazrat Raipuri started the Shura, speaking to Hazrat Madani: "Hazrat, my attendants are from all over both East and West Punjab and those with contact with Ala Hazrat (Raipuri I) are also mostly from these areas. Both the groups Muslims from these two areas have practically all moved to Pakistan and they all are insisting upon my moving."
Furthermore, Ra-eesul Ahraar, Maulana Habeebur Rahman also impressed upon Maulana the need for attending to the needs of those people. He had also left his own emigrating, subject to Hazrat's decision.

Hazrat Raipuri also said: "My own home is in West Punjab. My going there will surely please them. They have been insisting on

my going over since the beginning of Ramadan. Now I await your people's advice. Something very important is this, that there many Ahlullah here, but over there the system of Ahlullah and their 'Islaah' work is almost non-existent. Some of them have been martyred and others ruined by this unrest situation." Hazrat Raipuri was making out a case that his going away was very necessary. Maulana Madani listened to all this very carefully, took a long breath and said with tears streaming down: "Our scheme has failed, otherwise all this killing and destruction and this movement of whole populations would not have taken place."

Hazrat's plan for post-imperialist India was a federation wherein all states should be self-governing in internal affairs with external affairs like defence, postal affairs etc., controlled by the central government, which would be chosen from both Muslim and Hindu ranks, 45% each with ten percent from other minorities. Gandhi had approved the scheme, but Mr Jinnah had rejected it.

Hazrat said: "If my plan had been accepted, there would not have been all this bloodshed, destruction and this movement of population. Now I do not stop anyone from wanting to leave. My home is in Medina. Mahmood is calling me with much insistence to come over there. But I cannot leave my India brothers at this stage of destruction and bloodshed without guidance. Now whosoever wishes to sacrifice his life, his possessions, his honour, his deen and dunya for the Muslims here, should stay. And whoever does not have the patience and courage for that, is free to go."
When Hazrat said this, I spoke up: "I am with you Hazrat."
Hazrat Raipuri said: "How can I go and leave you two here."

I did not tell anybody what the outcome of our consultation was, but at Esha, the news was floating about the three Elders

had unanimously decided to stay in India. The blessing of this consultation was that all the other people who had previously been in doubt about their own decisions were now more at ease.

Those times really brought Qiyamat near to us, emphasised to us once again the inconsistency of the world. There was such feelings of hopelessness, that expensive copper utensils were sold for next to nothing. Auctions were held in Delhi and without exaggeration copper vessels were sold for three annas a seer. People came with their cars to the station and left them standing abandoned as they boarded the special train.

Maulana Hifzur Rahman often complained: "These people are leaving such fine cars abandoned on the roads. If they had brought it to the Jami'at, these cars should be of benefit for the work of the Jami'at. Of what use are such abandoned things to us?"

There was such lawlessness around, that one does not even wish to write about all the chaos of that period. For example, Hafiz Fakhruddin Saheb's daughter stayed in Rohtak and they were all forced to get out of there on foot while she was heavily pregnant. Hafiz Saheb because of his close contact with Nehru, had a message sent to the police station commander to exempt his daughter from this expulsion order, but the commander exclaimed: "No, never. I am the Jawarlal Nehru here."

(At that time I remembered in my 1388 haj when if you told the Bedouins that you would complain against them to Shareef Hussain, they replied: "Man Shareef. Ana Shareef." (Who is Shareef? I am Shareef.)

May Allah grant Maulana Hifzur Rahman very high rank in the hereafter. In those days of extremely dangerous times, he toured and visited the riot-stricken areas without fear, to console the

devastated Muslims, while hearing of much abuse. Allah had also blessed him with great patience and forbearance. But even more amazing than that was the courage shown by Hazrat Madani. In those dangerous times he undertook numerous tours all over India, telling Muslims of the reward of remaining steadfast in the face of calamities. He toured the whole country urging Muslims to stay put.

There was one incident where I envied Hazrat. There was a certain League supporter who had abused Hazrat to his face quite insultingly. But Hazrat Madani wrote him many letters consoling him. In fact, Hazrat went to him personally to console him and spoke to him in such a manner as if he was a close friend and supporter. I myself have heard some of the abusive and degrading things said by some League supporters of the areas between the Jumna and Ganges, and have also seen Hazrat's sympathetic, civil replies: "Fear not, these conditions will soon subside. Whatever sorrows you suffer, please write to me. Insha-Allah, I will give whatever assistance I can."

Sometimes Hazrat even personally went to Hindu government officials to plead on behalf of some League supporters, whose names I do not wish to mention. But I will always praise Hazrat's high character, in that he interceded on behalf of the very ones who had abused and degraded him. He even gave guarantees on their behalf that from now onwards they will not speak out against the government. But the League supporters did not appreciate these efforts of Hazrat and went to Pakistan. May Allah grant Hazrat the highest rank. During those times while lecturing he often became so emotionally effected that he would break down and cry.

"*Why should not he, deprived of his rest, sleep soundly looking towards the heavens. After heroic efforts at every stage?*"

(Persian couplet)

CHAPTER TWO

This chapter is quite long. While I was in Aligarh, I have tried to write it more concisely but that manuscript still has to be rechecked. For quite some time rumours have been flying around about my intended Hijrat to Medina or for Haj. These rumours fly around every year. I do not know where these rumours originate. I have already on many occasions denied these rumours in word, in writing and in newspaper statements but still they persist.

Hijrat is no easy affair as the Hadith also says:

"For verily hijrat is a weighty affair."

(Abu Dawood)

Moreover nowadays the Saudi authorities are extremely reluctant to grant permission for anyone to emigrate to Saudi Arabia. But still it is an annual occurrence that round about Jamadul Thanee or from Shawwaal onwards the rumours start spreading, with the result that many people arrive here for farewell greetings. Nowadays too, there are great crowds who arrive here. Hence, I do not know whether I will be able to finish this chapter before going for Haj. For now, I am continuing the writing and if after my departure someone will check and correct it, I will be greatly pleased.

The incidents to be mentioned in this chapter concerns the control of the Madressa according to the system of my predecessors and like a Waqf trust (as I already wrote in Aap Beti vol.1). There I quoted the statement of my Hazrat who said: "Contact with me is determined by a person's contact with my Madressa. As much contact one has with the Madressa, so much is his contact with me."

I also quoted Hazrat Raipuri who said: "I do not fear anything as much as I fear being a supervisor of a Madressa."

Then I also mentioned of my father placing his curry in front cf the Hammaam (boiler \ geezer) of the Madressa to warm it - without actually placing it in the Hammaam nor taking out fire with which to heat it, yet he would pay the Madressa a sum of two to three rupees monthly, for making use of this Madressa facility in this way. Apart from these incidents, I also mentioned other precautionary measures.

For this reason I warn my friends, relatives and those who are closely connected with me, to be very careful about the use of the Madressa. They should also be very careful not to waste or misuse Madressa time. They should never be confident that there is no one to check on them. Please note that this is Allah's wealth and the one to question and call account is Allah Himself. It is, indeed an insurmountable ordeal to account to Him, where there will be no intercessor nor any agent.

I am indeed pleased that through Allah's Grace, I was able to be very punctual in my time, so that even the supervisors were surprised at my unfailing punctuality as can be ascertained from their writings.

During his period of supervision and trusteeship, Maulana Ashiq Ilahi Meeruty was responsible as supervisor over the teachers' time schedules. The time schedules had to be signed by the Sadr Mudarris but once or twice per year, Maulana had to check them. He used to often write a word of congratulation and appreciation at my punctuality and regularity. If those schedules are in the Madressa now, then I am sure his remark will be found written thereon.

The monthly punctuality at classes is also very important.

During Hazrat's time he was also very particular about spending equal time on teaching, being against long lectures at the beginning of the year and parrot-fashion reading towards the end.

Even in his lifetime, Hazrat often gathered the teachers together to scold and warn them against this. In his time no kitab was taught outside Madressa hours or at night. He detested that. He used to say: "The students must get time for studying."

But now things have taken another turn. Now less is being taught during Madressa hours and more lessons are given after hours. If one should keep a proper account, it will be found that one third of every book is taught during Madressa hours and two-thirds afterwards. This is my complaint.

The effect of Hazrat's guidance remained in force for many years. When we noticed that there was a movement in the opposite direction, Maulana Abdul Rahman Cambalpuri and I took out Hazrat's schedule and drew up what became known as the Madressa's syllabus. We looked at the time schedules for the last five years of Hazrat's teaching period. Then we divided the books into nine parts: two for the first three months, three parts for the second three months, four parts in the third three months. Furthermore, we also divided every three months so that the work was spread equally per month. Because of a bit of lengthy explanations in the beginning, less was scheduled to be taught in the first semester. There was an examination and the end of the semester and holidays in Zil Haj.

I again warn my friends not to leave matters, with rights due to the Madressa against you. If there are any rights due to you, by the Madressa, consider it a favour. Remember that if you owe the Madressa anything, those rights will cost you much, and if the Madressa owes you anything you will be well rewarded.

There are many of my good friends and relatives who because of their non-deliverance of the rights due to the Madressa, have caused me distress. Then there are some persons with whom I had no close contact at all, but through their diligent service and careful attitude towards the rights of the Madressa, have become very beloved in my sight.

1. MUFTI QARI SAEED AHMED SAHEB

First of all there is the late Qari Mufti Saeed Ahmed Saheb. He was born at Subuh on Eidul Adha day in the year 1320 or 1321 hijri at Ujrara. He mentioned that the correct year of his birth was written somewhere in Ujrara but in spite of searching for it, he could not find it. Moulvy Athar once said that according to Qari Saheb his age was fifty-five and when we worked out the year of his birth, it turned out to be 1322 hijri. This was what he himself had written on the Haashiya (side notes) of 'Rasmul Mufti'.

He had acquired his initial Quranic education at the hands of Hafiz Muhammad Hussain of Ujrara and was very proud of it, and also received his initial Farsi and Arabic at Ujrara. In Shawwaal 1337 hijri, he entered Mazahirul Uloom, studying the initial books by me. After graduating, he was appointed a teacher of Qira'at in 1343. Later he was appointed assistant Mufti in 1347 and Grand Mufti in 1352.

In the first year I was his teacher of many of his kitabs. At that time quite a few Ujrara students came to the Madressa. Because Qari Saheb had introduced himself to me as a pupil of Janab Al-Haaj Hafiz Muhammad Hussain Ujrarwy. There was a definite trace of Sahebzadi in him, which was something through the barakat of my father's shoes, I detested. Therefore he was always at odds with me and I with him.

From 1347 hijri onwards he was appointed as an assistant Mufti. When I came back from Hejaz and must have had thoughts about my own greatness, I asked him to listen to my one para, daily after Zuhr in Ramadan, he once told me quite frankly that, that was Madressa time and as such he could not. In those days in Ramadan, the offices as well as Darul Iftaa were open in the mornings and the afternoon.

He said: "If Nazim Saheb gives me permission, I will listen to you, otherwise not."

I was certain that in view of the close relationship I had with Hazrat Nazim Saheb (Maulana Abdul Lateef), if I should ask him, he would most readily give Mufti Saeed Ahmed permission. I was very pleased with Qari Saheb's answer and told him: "May Allah reward you. You gave me a very good answer."

A few months later something else happened. Hazrat Nazim Saheb and I were the Sarparasts (Executors) of the Ujrara Madressa and I always attended their annual Jalsas regularly. This time I had not informed them of my inability to attend well in advance. But then at the last moment Nazim Saheb was also unable to go. He came to discuss the matter with me. I told him: "Qari Saeed is well acquainted with the situation over there. Let him go on our behalf. Write them a letter signed by both of us that Qari Saheb represents both of us, and has the right to finalise matters on our behalf. If there should be anything which does require our personal attention, let him bring the papers back and we will reply from here.

Nazim Saheb approved of this. Qari Saheb objected: "I am a member of that community. Please rather send someone else." I replied: "But another person will not be acquainted with the local situation. We do not know what decisions he may make.

You know the area and the people. You are the most appropriate person."

After our demand on him, he left. At that time I was in fine health and through Hazrat's advice I considered Madressa affairs to be my responsibility although I never directly gave any orders.

Whatever I had to write or order was done through Nazim Saheb. For this reason some fools spread the rumour that the actual administrator was I and Nazim Saheb was merely my scribe and clerk. Allah forbid!

After a few months I went into the library for something or other, and as was my habit, I also had a careful look at the attendance register of the teachers, so that if I saw any registered absences beyond what is reasonable, I would ask the librarian about it. Should there be a need I would also in writing seek an explanation from Nazim Saheb.

When I checked on Qari Saeed's attendance, I found that the days for which we had sent him and for which he had been absent, were written as days of absence with leave. Because we had sent him. He was actually on duty and thus not absent. I asked the librarian about it. He said: "Qari Saheb had it written down that he was absent."

On the way back I called upon Qari Saheb. In those days he resided in the room which today is guests' room. It is on the roof of Madressa's offices. That was also the Darul Iftaa in those days.

I told him: "Qari Saheb, you were sent to Ujrara on behalf of the Madressa, to do Madressa work. Why did you then have those days marked as absent?" I can still remember my question, his

answer, and my reply to that very clearly.

He said: "The point is that my house is also there, and on going to Ujrara, I also went home."
I replied: "You know, you have turned out to be quite a good young man. From tomorrow you shall eat with me."

May Allah reward him well and grant a position of honour in the Hereafter. He stuck to his bargain lifelong and except for the time during his final illness, when he was too weak to get up from his bed, he never missed his afternoon meal with me. In fact even when he received his own guests, then too he had them eat with us and sent for their food from my house. Alternately, when I received any guests, then he instead of I, acted as their host.

Later the relationship became more and more close, so much so, that he became my companion on my journeys. In this he was a true friend. I continue to pray for his departed soul. He remained ill for a long time. There was even a diagnosis of sihr together with various other illnesses, and he finally passed away on Monday 22nd Shawwaal 1377 at Fajr time. *(O Allah pardon him, have mercy on him and grant him honour in the Hereafter).*

He had one general routine on Eid days. After leading the Eid Namaaz in the Old Madressa Musjid, he would come straight to my place for breakfast of dates and tea. Thereafter he always had a very delicious pulao sent to us from his home, which we used to eat in that majlis before he went home.

On the 1st of Shawwaal 1348, I received a note from him: "For twenty eight years, no Eid has passed when I did not after Eid Salaah come to your house. I have a great sorrow that because of my severe illness I will not be able to be there today. The amount of sorrow I feel will be known to you."

Reading this note made me very heart-sore. Hence, even before the Eid salaah, I went to meet him. With grief, he began crying bitterly and also made me shed tears.

If I want to write about all his good qualities, I would require a special volume. He had towards the end, become my permanent companion on my journeys to Raipur. Hazrat had a great liking for him and if ever I went there without him, Hazrat asked about his absence. When, after the death of Maulana Ashraf Ahmed, Hazrat wanted to put a special system into operation in his Madressa, he mentioned Qari Saheb's name as one of the Sarparasts. Unfortunately the new system did not become operative.

2. MAULANA ABDUL LATEEF SAHEB

Then there is Hazrat Maulana Abdul Lateef Saheb. With him I have always had bonds of love from the very beginning of my student days under him, but from 1345 onwards when he became Nazim, this love and admiration for him grew daily in depth till the time of his death.

Hence, when shortly prior to his death, he had a testamentary document (Wasiyat-nama) written by Qari Saeed Ahmed's hands, with regard to household matters, he called me and asked me not to disclose its contents to anyone in his lifetime, and laid upon me the responsibility to carry it out and to see it being implemented after his death.

He used to consult with me quite often on his family affairs. Often if he had to impress something upon the mind of his wife, he made me do it. On the other hand, if his wife wanted to impress something upon his mind, she used me to do the talking and persuading. Hence at the time of the Nikah of Abdur Ra'oof,

their son, several such occasions arose, which his wife will still remember quite well. All this close contact was basically because of our connection with the Madressa, and his diligence in carrying out his duty and even beyond, for the Madressa.

His attitude was such that he never worried about whether he was the Nazim sitting in the office or a collector of funds (which he also had to do), or whether he was the gate-keeper.

He never used to consider what was Madressa time and what was not Madressa duty time. His Madressa times never ended. If a student brought some written application to him after Asr, after Maghrib or after Esha, he would immediately have a look at it, approve (or disapprove), write his instructions down immediately, to have his decision implemented.

I, in my bad-mannered way, would often reprimand students, trying to make them understand with words of harshness, that the time for putting an application forth, is during Madressa hours, but not him. He would never ask them, as I would: "Is this the time for coming to me with an application?"

He used to regularly go into the kitchen to check on the food for the students. There he would buy a meal, pay for it, taste it by eating about half of it on the spot and give the other half to one of the Munshis or cooks. He never used to think that as Nazim (Rector), I have the right to take any amount of food for tasting without paying for it. He never tasted any food without first having paid for it. There were times when out of his own pocket he used to have something nice added to the naan (like kulunji or syrup) or encouraged someone to pay for such luxuries for the students.

Deputy Abdul Raheem (the deputy of the Nahr Jaman Sharqi)

was a very pious person, who on Hazrat's instructions used to come and check the kitchen at both meal times. At the beginning of every month he had the grain weighed in the presence of the people responsible for the cooking, and if ever there were any discrepancies or deficiency, he wanted explanations. He never tolerated that there should be any delay of more than one day when accounts were not up to date. The manner in which the accounts were kept clear and up to date, has never been equalled prior to his supervisory days nor will there ever be hope for someone-else like him in the future.

He used to rent the house next to mine, which today is known as the Gara Boarding. He was very kind to me. Often Nazim Saheb used to ask him to order one or two 'mun' fish and on that day the students used to get fish and rice for meals.

One of Hazrat Nazim Saheb's practices in winter, was to have sweet achaar prepared from turnips. Often it was from his own pocket, and if it was so, then it would also be distributed among the teachers. There were many times when he also ordered me to supply it. In those days, I never used to eat sweet achaar. I preferred sour achaar. In those cases (when he ordered me) I used to ask him to accept five or seven 'dhary' (i.e. 5 or 7 times 5 sier) turnips from my side, which had to be prepared in spices by him. Moulvy Naseer was then told to organise the turnips, while Nazim Saheb himself would prepare the achaar. A quarter would be gifted to him for his efforts, a little for my household and the rest for distribution in the Madressa.

Nazim Saheb very often during winter, used to collect turnips from his friends, have them prepared in large earthen pots and when these were ready in about ten days, the achaar was distributed to the students. He also had kitchery cooked which was then served to the students with the achaar.

It is note worthy that he had no objections whatsoever about supervising even the work of those bhangis in the lavatories. He even would help collect the faeces with the bhangis and at times would reprimand them if they were negligent in their work, by saying: "You did not throw water! Why did you not clean here?"

He never considered that this supervision was actually the work of the gate-keeper and the guards and not his. He used to have the lotas which came to the Madressa, counted before him, not for a moment objecting that it was not his work. He never took notice of when his duties began or ended. In fact his every moment was used for Madressa work. When there was any construction work carrying on, he was there everyday, not thinking that, that work actually fell under the duties of the Nazim of finances.

If ever he had to go out of town on a journey, he would take with him Madressa advertisements, brochures, reports, receipts etc., without thinking that his job was not that of a collector of funds, or that he is on leave. When he was called to any celebrations or functions, he would always, like our Hazrat Saharanpuri, tell the host never to forget the Madressa in the celebrations.

These acts of Hazrat Nazim Saheb made me admire him very much during my student days. Even before becoming the Nazim he always had the interest and welfare of the Madressa at heart.

Once Haji Maqbool Ahmed Saheb, about whom we have already spoken, as a man who had great love for me said concerning me: "I have great affection for him, but I am very angry with him that he is so close with Moulvy Abdul Lateef!"

Often it also happened that Nazim Saheb's relatives would write

letters to him, degrading him for his friendship with me. He would then reply the letter and send both the letter and reply, to me to read. I would often object to the harshness of his tone of reply, to which he would say: "Have you not noticed his rudeness. Look at the words which he used against you!"

What shall I write and what shall I not write? Whenever I start writing about anyone, numerous incidents come into my mind. But all I intended to do here was to mention a few salient points of those whom I loved because of their service to the welfare of the Madressa.

3. SINCERITY FOR THE MADRESSA

This is one aspect which I have experienced a great deal and of which there is much less available nowadays, which I blame on the lack of sincerity of the present day responsible ones and workers of the Madressa. But this was a thing which in the early stages of my teaching and throughout my student days I saw quite clearly.

In the Madressa there is a law that any person should only take sick leave when he is really sick and unable to perform his teaching duties, and then too only when due to such a state of illness, teaching becomes an ordeal for him. I have seen that when a person had taken sick leave simply because of a minor complaint like a headache or a little physically unsettled state, then it was not too long before that person really became genuinely and seriously ill. I have always looked upon this as the punishment mentioned in the Hadith:

"Do not pretend to be ill, or you will truly become ill."

I have seen many involved in such situations. I do not wish to mention names, but I have even had to reprimand some of my

friends for writing applications for leave on account of simple illnesses and I have even warned some of them to prepare for an illness by the way of foretelling the result of their acts.

In this respect during my sixty-two year period of contact with the Madressa from 1328 till 1390, there is another thing I have experienced over and over again: Whenever anyone committed any dishonesty with regard to Madressa possessions or violated the rights of the Madressa, then he either became involved in illness or got involved in court cases, or they have had thefts from their homes.

I had a very good friend who was employed somewhere at a salary of Rs. 150 per month. He left that Madressa job and travelled quite far off for a salary of about five hundred to seven hundred rupees per month.

About a year later there was a theft from his house, in which he suffered tremendous loss. Allah pardon me. I was very blunt with him as I always am. I wrote him a letter stating that on an occasion like that the expression of sorrow is a natural thing, but on this occasion instead of expressing condolences, I congratulated him. I told him that to take such a long journey to earn a better salary is not something appropriate for one in his position. From a Deeni point of view he was a man of quite high status, which could not be compared to that prevailing act of his.

He replied in angry terms, reprimanding me for not commiserating with him at a time of sorrow as everyone else had done, but in fact rejoicing at his loss.

I wrote back to him: "The expression of sorrow at such occasions is a natural thing and so it should be. But it was not befitting to your person that you should have left a Deeni

service and gone for another job which gives more salary." (Although this story has not the same theme as runs through number one and two, the theme is more or less similar).

4. THE PAHLWAN (WRESTLER) IN MEDINA

The favours of Allah are many and innumerable. No one can mention them at all. I remember another story which I should have mentioned while I wrote about Allah's 'ni'mats' (favours upon me), but at that time I did not remember it.

Allah Ta'ala has always granted me sincere friends. In Saharanpur, whenever I went to take a bath, whether in my student days or later, there were always those who forced me to allow them to assist me by scrubbing my body even though I used to prohibit them from it. At times I even showed anger. One or two of them would scrub my back, legs etc., and I became almost like a corpse in front of them.

Initially when I arrived in Medina with Hazrat for the one year residence period, I felt very much like a stranger and did not have much contact with the local people. Soon a very strong wrestler type of person became attached to me. He was a complete stranger, whom I never knew from before, but every Friday he came along to wash my clothes and assist in scrubbing my body at the time of ghusl. I asked him on many occasions, who he was and where he was from, but he avoided my questions only telling me: "I have to settle permanently in Medina. Allah has been kind to me and did me a great favour to let me reside in the vicinity of His Beloved Rasul Sallallahu Alayhi Wasallam."

When in Zil Qada, I began preparing to return to India, he told me that he was also going back. I told him: "But you said that

you have come to stay here in Medina permanently?"

He replied: "I have never told you my real story. You have asked me many times, but I feared that if I should tell you the truth, you would fear me, and have me sent away. I am a very well-known dacoit (robber) from Rampur and have already been responsible for many murders. A case was pending against me for murder and I disguised myself and fled to this place. Here, Allah accepted my sincere repentance and through His Grace He has made me your companion. I was under the impression that there was absolutely no way of going back home and that is why I said that I have come to stay permanently. But yesterday a letter came from home that the case against me has been dropped. I may come home. Now I am returning."

Now, you can just imagine how great was Allah's favour! He sent a crook and dacoit (daku) to Medina to be my servant. And when I am about to return home, he also receives pardon!

"O Allah I can never properly praise Thee. You are as You have praised Yourself. O Lord assist me in making Zikr of Your Name, and expressing thanks and serving You with the best Ibaadat."

5. MY CLOSE RELATIVE, PROFESSOR MUHAMMAD UTHMAN OF ALIGARH.

In this regard there is another story. I have an uncle: Professor Hafiz Muhammad Uthman, the cousin of my mother, who was a professor at Aligarh University, earning a salary of fifteen hundred rupees per month. Thereafter he was transferred to Peshawar (Pakistan), where he lived till he retired.

Professor Saheb had a lot of affection for me. His two sons,

Uncle Haji Dawood who is presently one of the leading advocates in Abohabad and Bhai Al-Haaj Hakeem Ya'meen, who looks after the finances of Madressa Saulatiyya in Mecca, are both former graduates from Mazahirul Uloom.

Whenever Professor Saheb, during the time he was residing in Aligarh as well as sometimes after he moved to Peshawar, went to Kandhla, he always stopped in Saharanpur. Because he had very friendly relations with me, he also spent many hours in debates with me. It was his view that Arabic students should also be taught English, so that they should later not experience difficulty in earning a living. He used to argue that an insufficient salary was paid to those who only studied Arabic. At that time, I was completely against anyone studying anything else with his Arabic studies and I am still opposed to it. My main reason for this is that after busying oneself with other studies, the Arabic side suffers.

He continued to explain to me the relatively poor state in which Arabic graduates lived as compared with the prosperous state of English graduates. Therefore he took his son Dawood, who was a very good student whom we wanted to retain as a teacher, away from us and made him study English with the result that he was lost to us. Maulana Abdur Rahman, the previous Sadr Mudarris, also wrote to me in Medina in 1345 that Dawood being such an intelligent student should be appointed as a teacher.

One Friday, Professor Saheb came to visit me, and as I was about to perform ghusl he saw quite a few persons assisting me in performing ghusl. He looked at the scene very carefully and said: "This is luxury."
I replied: "What luxury is this? Luxury is what you rich ones have, who earn fifteen hundred per month."
He said: "People like us cannot even find two persons to wash

us, but you have ten.'

After Jumua he shared meals with me. My one hand was injured and although there was no bandage on it, I had applied some ointment. After eating I stretched forth my healthy hand and one person applied soap, another washed it, while a third person dried it. When Professor Saheb saw this, he said: "Moulvy Zakariyya, there surely must be some limit to this lavish living! You do not even wash your own hands. Servants do it for you."

I said: "Uncle, I am a poor man. I do not earn fifteen hundred rupees per month. You English educated ones earn so much. I am not even acquainted with English, how can I make you envy anything?"
He replied: "For one earning fifteen hundred per month, I do not even find two persons to wash my hands. But I have something which I wish to discuss with you in private."
I said: "Today is Friday and there will be no time for that. Come to my room tomorrow morning and we can talk."

He came to my room the next day. As he entered, he saw a huge comb hanging against the wall. It was of wood consisting of a stick with three fingerlike teeth. In the Hadith we are told that Rasulullah Sallallahu Alayhi Wasallam had something like this called a 'Midrah' with which he used to comb his hair.

When he saw it, he asked what it was used for and I explained: "If at the time of ghusl, I have no servant or attendant, then I use this to wash at the places my hands do not reach. If you can make use of it, take it, by all means."

He looked at it carefully and said: "This is a very nice thing for those of us who have no servants at all, but I feel ashamed to accept it from you."

I said: "There is no need to feel any embarrassment or shame. I am not one of those who can take out of my fifteen hundred salary to buy another. But I have this hope that the same Master who gave this one will provide me with another one. Take it with pleasure."
I insisted, but in spite of wanting it, he could not bring himself to accepting the gift. The debates between him and me continued right upto the end.

In various ways he tried to explain his major argument that this world was one of 'cause and effect' (Darul asbaab). My main argument was always this, that one shall not receive anything more than what was predestined for him. (The details of this has already been mentioned in Aap Beti No. 1.) I often told him: "This is not something to boast about. You earn fifteen hundred per month and I get thirty five, which also sometimes I do not receive. But you yourself can judge that as far as our financial position, ease and comforts are concerned, I am much better of than you."

To this he always retorted: "But you cannot draw an analogy from yourself and apply it to all others!"

I also told him: "Judge for yourself. There is a dog lying in front of your door, guarding your house, barking at all invaders. Will you not feel obliged to throw a few pieces of food to it. Will you not take some of the remnants of your meals, bones, bread etc. and throw it to such a dog? Of course, you will! Now think about the King of Kings, in whose hands are all the keys to all treasures."

Only the word 'Kunl' (Be!), opens the doors leading to His treasury. If someone lies at His door all the time, serving His deen, (even if without sincerity and ulterior motives), do you think He will allow him to remain hungry and naked?

Rasulullah Sallallahu Alayhi Wasallam said that Allah is the Most Possessive One. Is it possible that you should want that your sense of honour should demand that you give the dog something while Allah does not desire that for His servants.

The incidents of Rasulullah Sallallahu Alayhi Wasallam and the saintly ones who suffered hunger and deprivation are all cases of what they themselves chose to undergo, and which they themselves asked for.'

I explained to him the Hadith reported by Hazrat Abu Umaama Radhiallahu Anhu which is quoted in Mishkat, Tirmizi and Ahmed that Rasulullah Sallallahu Alayhi Wasallam said: "Allah told me that if I wanted, all the deserts of Mecca would be turned into gold for me. I replied: 'O Allah, I do not want it. I desire that one day I should eat and be filled and the next day suffer hunger so that on the day I am starving, I can spread my hands before you in prayer and remember You and on the day I am filled, I can praise and thank You'.

"Rasulullah Sallallahu Alayhi Wasallam also made this dua:

Allahummaj al rizqa aali Mohammedin qootan
"O Allah let the sustenance of the family of Muhammad be so much as is sufficient for them."

For this reason the Sayeds (family of Rasulullah Sallallahu Alayhi Wasallam) were always not rich people except for a few of them. According to another Hadith Rasulullah Sallallahu Alayhi Wasallam said: *"If I had wanted, mountains of gold would have followed me everywhere."*

In this there is much wisdom. I have already mentioned a certain story which I had heard from my father and in spite of having searched for its source of reference, I was unable to find it. My

father said: "May Allah bless our mother Hazrat Aisha Radhiallahu Anhaa. She punished our Ulama but did the Ummat a great favour, when she made this dua: "O Allah, make the rizq (sustenance) of the Ulama to be earned in a distressed and wretched state."

If we Molvies had all been in a good financial positions, we would not have talked to anyone without pride and arrogance. It is because of the collections of the Madressas where there is a need to practically beg of all and sundry, even evil-doers, immoral ones, and clean-shaven ones, that we retain our humility.

6. HAFIZ MUHAMMAD YUSUF RAMPURI

The following incidents are not connected with any specific theme or concerning any special person. They are incidents which came to mind, while I was lying in Aligarh. I am first of all referring to Hafiz Muhammad Yusuf Rampuri, the son of the martyr of this age Hafiz Muhammad Zaamin Saheb Shaheed, about whom I wrote in 'Irshaadul-Mulook'.

Hafiz Muhammad Yusuf Saheb was a very prominent person and a true image of his father, and like his father had a very pleasant personality. He was the Revenue Collector of the Bhopal tehsil (zone). Towards the end of his life, he went to Rampur. One day he told my uncle Hafiz Mahmood, who is the father-in-law of Qari Muhammad Tayyib Saheb, the Rector of Darul Uloom Deoband: "Hafiz-ji, I have some funds. Ask of me and while sitting in your home, you will receive two hundred rupees."

(The two hundred rupees of those days is equal to ten thousand or more of today. I can still remember that one paisa consisted of

sixteen Koris, which meant 64 pieces as each kori consisted of four pieces. The ordinary housewife used to send their children with one paisa to buy two koris salt, two koris red pepper, two koris dhaniya, one kori haldi (borrie) and four koris meat).

Hafiz Mahmood Saheb did not pay much attention to the statement. When it was time for Asr Salaah and everyone was standing in the 'saf', he bent forward turned his head to Hafiz Saheb and said: "Mahmood, remember what I said. I am going on a journey tomorrow."

They thought he meant to Gangoh, Jinjana or some other place. In those days, the Elders were not in need of transport for their nearby travels. They would put a lungi over their shoulders and with a stick in hand start walking. In this way they undertook sometimes even long journeys. (In Tazkira-e-Khaleel there were similar stories about Maulana Muzaffar Hussain Saheb).

The next day he wrote letters to various people in Gangoh, Thanabhavan, Jinjana, Deoband etc., to say that he was going on a journey. The people thought that as he normally travelled to the smaller places in the area, perhaps this time he was going to Bhopal. The next day on performing Asr Salaah he went out into the courtyard outside the Musjid, took off his kurta, turned in the direction of the Qibla and lay down.

The Musallees all left the Musjid of Huwli and were on route back home. They had not yet reached the home of their nearest relatives, when the Muezzin came along, shouting at them to come and have a look at Hafiz Saheb. All of them hurried back to find that he had passed away and gone on a long journey.

I have also heard many stories about the time of his residence in Bhopal. He was a very secretive person, and never performed even his Tahajjud Salaah in front of anyone. Once he went to a

place where a certain function was held. Some of the attendants thought that this was an ideal opportunity to see his nightly Ibaadat practices.

Later that night, when he thought everyone was asleep, he got up from his bed and was about to proceed for wudhoo, when he saw someone awake and sit up on his bed. He went to lie down again. Half an hour to three quarters of an hour later, the same thing happened and he went to lie down again. When it happened a third time, this person suddenly felt a tremendous pain in his stomach, that he cried out in agony. He begged Hafiz Saheb for pardon. When he became beside himself with agony, Hafiz Saheb said to him: "That is the punishment for troubling others."

When hafiz Saheb was the collector at Bhopal, my maternal grandfather whose name is also Hafiz Muhammad Yusuf, used to stay with him in his childhood. He used to tell many stories about Hafiz Saheb. Once a majzoob faqir came to Bhopal, who was supposedly very well known for doing miraculous things. He expressed his desire to see Hafiz Saheb and to speak to him in private. In this regard he came to my grandfather to arrange the meeting. My grandfather said to Hafiz Saheb: "A certain majzoob who is very great, wishes to speak to you. When can I bring him here?"
He answered: "I do not want to meet that fool."
Grandfather said: "But Hafiz Saheb, he has reached such a high rank of spiritual development. He can even sit there and meet you."
Hafiz Saheb answered: "I do not want to even see his father. Go away."
In spite of all his pleas, Hafiz Saheb refused to meet the guest.

I have heard that in his young days, my grandfather was very fond of seeing dancing, but Hafiz Saheb knew nothing of this.

Once someone came to complain to him. Thereupon Hafiz Saheb called him and said to him: "Mia Yusuf Saheb, I hear that you are a very keen dance-watcher. I have heard that a very talented dancer will be arriving and performing in the village today. But when you go dance-watching don't do it like these poor folk. You should at least throw some money in appreciation. Here is five rupees. The rule of appreciation for dancing is that when she comes in your direction, then you should throw a rupee towards her. You will see how she will stare at you and thereafter she will only have eyes for you."

My grandfather became very happy because he obtained permission to watch the dance and also got money. That night after Esha he went to stand in the front line of the circle of spectators. The whole areas was filled with numerous spectators waiting eagerly for the dancer to appear.

Soon it became known that the dancer had suddenly become ill with a severe stomach pain. The doctor, the Hakeem and anyone with any knowledge were called upon for emergency treatment, but to no avail. All the spectators remained behind, hoping and praying until twelve o'clock. Her condition was such that the more they treated her, the worse her illness became.

When grandfather came home, Hafiz Yusuf Saheb had already gone to sleep. The next morning he threw the five rupees at Hafiz Saheb's feet and said: "You have practically killed the poor girl."

Pretending ignorance, Hafiz Saheb asked: "What happened?" Grandfather replied: "What? Are you unaware of what happened. You were the one who struck the poor girl down!" My grandfather used to say afterwards: "From that day onwards I was finished with dance-watching. I developed such a dislike

for it that even the word 'dance' alone was sufficient to send me vomiting."

7. MY GRANDFATHER AND TAWEEZ

My grandfather had a lot of interest in Taweez. He used to go to Hazrat Haji Imdadullah, Hazrat Gangohi, Hazrat Fazlur Rahman Moradabadi and others specially to learn the art of taweez writing. There were some taweez for which the zakaah was that he had to stand on one leg, in sea water, for the whole night. There are some cases for which he used to undertake journeys lasting many days, just to acquire one taweez. His own taweez were very powerful. Whenever someone became so ill that all the treatments of the doctors and Hakeems had failed and they all had given up hope for that person's recovery, the last resort was that Abba-ji should try his wazeefas. They used to call him 'Abba-ji' 'Nana Abba' 'Dada Abba' etc.

When such a case was referred to him, he would start reciting his wazeefas. I myself have seen how effective it can be. It lasted for about three hours but generally after two hours, they either sent someone to fetch a kafan or the patient would sit up of his own accord, telling those around him that he was feeling hungry, and wants something to eat. At such a time joyful voices would be raised.

He also had a very effective and powerful wazeefa against theft. This would enable him to locate the thief and the stolen goods. He did not recite it in times of all kinds of theft and very often scolded the applicants: "You force me to recite the wazeefa. Do you not know that Allah had predestined the sustenance of the thief in what he stole from you?"
When he considered finding the person perpetrating a certain theft or robbery of importance, he would recite the wazeefa.

Then he appointed an investigator to find out in the various areas around where he had some suspicion that the thief would be. If anyone in that area suddenly started suffering from diarrhoea, then he would send a message to that person: "If you are indeed guilty of having stolen this thing, please return it to me. I will return it to the rightful owner and will not disclose your identity. Otherwise, no matter how much medicine you take and no matter how much treatment you get, the diarrhoea will continue and worsen till you die of it."

The normal result was that the person sent the article back secretly, and immediately the diarrhoea would stop. No matter how much the owners tried to persuade him to disclose the identity of the thief, he never did.

There are some more interesting tales about his taweezes. He remained quite ill for a long time and during this time he was very keen to hand them over to me. Once I went to Kandhla during his illness and as was my habit, I always spent some time with all my relatives, according to their ranks of seniority. Hence with some I would spend only a minute, with some five minutes, and with some upto even fifteen minutes or half an hour.

When I came to him, he said: "You are quite aware of how much difficulty I had in gathering all these taweezes and how beneficial and effective they are. Now I do not feel like handing them over to anyone except you. I very greatly would like you to come and spend a day or two in my presence, so that I can show you what I have learnt."

I replied: "I have only come here with permission from Hazrat for one day. I cannot remain behind now. On my next visit Insha-Allah, I will get permission for that."

I never had any interest in taweez and even now too I have no

interest in it. Those were my students days, and the offer of my Nana became a burden upon me. I thought he was just a bit ill and by my next visit he will be better. Six months later, I went back and he was still ill. I did not get the opportunity to meet him at that time. After eight or nine months, I again went back to Kandhla and when he heard of my arrival, he sent many messages to me to come to him. When I reached him, he told me of how distressed he felt at my not visiting him on the previous occasion.

I told him: "Hazrat, the work that you have with me will take two or three days. Insha-Allah, I will take off special time to come for that."

He was very particular about his taweez and I still feel the anguish of having disappointed him, simply because of the fact that I am not interested in the art of taweez.

During Hazrat Saharanpuri's time, if anyone ever asked for a taweez, I used to be at hand all the time. Hazrat would then ask me to write down any aayat or dua in which there is reference to the disease or illness. I would do that and through Hazrat's barakat there was great benefit for that person. This was the initial stage.Later in my life, when I became inundated with more and more requests for taweez, then instead of the verses from the Quran or duas from the Quran and Hadith, I used to write down some of Allah's Holy Names, hoping for the best from Him, which also brought beneficial results.

But now since my eyes have been troubling me, I have even terminated that. Now others write down what I tell them to write. I never could have imagined during the lifetime of Nana Abba that people would run after me for taweez to this extent; otherwise I would certainly have learned a few from him.

8. THE KING AND THE SAQQA (WATER-CARRIER)

My father often told us a very interesting story with a good lesson. Once there was a king who had a bad habit of great interest in 'kemia' (an art that turns things into gold with usage of certain herbs = alchemy). Everyone who does that becomes addicted to it and it is worse than addiction to chess. You lose track of yourself and of your mind evan moreso.

(I have met many friends who are victims of this hobby. You see them walking along, with their eyes glued on their feet looking this way and that and when they have any doubt about any herb they stare at it, touching it and smelling it).

The king was also interested in herbs, medicines etc. One of the ministers told him: "Huzoor, why are you so troubled? In your kingdom there is a certain water-carrier who is an accomplished chemist and knows this art of kemia quite well."
He replied: "So there is an expert of this art and I worry myself to death. Send four soldiers to bring him here!"

The water-carrier was brought before the king. He was dressed in torn, tattered clothes, loin cloth and a torn thick blanket. When the king saw his condition, he already had a great dislike for him. He asked him: "Do you know kemia?"

The poor water-carrier answered: "Huzoor Badshah. You are a man of intelligence. Ruler of the world. If I had known the art of kemia, would I have been in the poor state in which you see me? If I had known it, I would have built a similar palace like yours."

The answer seemed quite reasonable and the king let him go. He called the wazir (minister) and reprimanded him for giving him wrong information. But the wazir insisted that the water-carrier was indeed an expert chemist.

Tasawwuf to gain nearness to Allah Ta'ala.

Surma - Kohl, powder placed in eyes.

Taaweez - Amulet used to ward off evil (by means of ayaat and wazaaif).

Tafseer - Explanation and commentary of Quraan.

Takbeer Oola - First takbeer (Allahu Akbar) at beginning of salaah.

Tanga - Ricksha, tri-wheeled cycle used to transport people as taxis.

Taqdeer - Fate, predistination.

Tarbiat - Correct upbringing.

Tasawwuf - A knowledge which leads to inner and spiritual purification so that a person may gain closeness to Allah Ta'ala and follow the sunnat lifestyle of our beloved Rasulullah Sallallahu Alayhi Wasallam and live on Deen-e-Islam.

Tazlat - To sympathise with person at his bereavement.

Toba, toba - I seek forgiveness from Allah.

Umrah - Visit of the Kaabah, a high form of ibadat in Islam also called in Shariah Haj-e-Sagheer (the small Haj).

Ustad - Teacher (particularly in Deeni knowledge).

Walima - Feast after marriage is consumated (from boys side). It is a Sunnah practice of Rasulullah Sallallahu Alayhi Wasallam.

Wudoo - Ablution, washing of hands, face, head and feet in particular way as prerequisite before performing worship.

Yad-Dasht - Reminiscences.

Zakaat - A levy of money to be given to the poor, one of the five pillars of Islam and a Farz (obligatory) ibadat annually..

Zarda - Type of sweetmeat dish, usually yellow in colour.